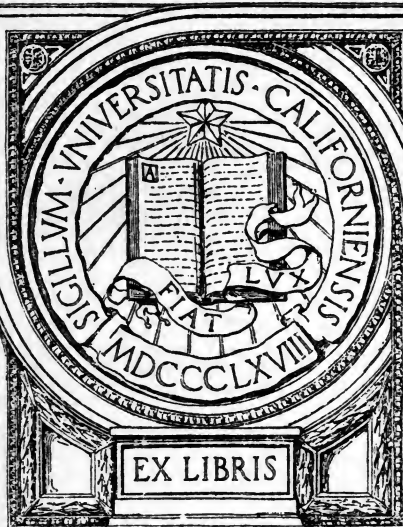


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TOLSTOY'S EMBLEMS

Collected by

WALTER WALSH

GILFILLAN MEMORIAL CHURCH, DUNDEE

AUTHOR OF

"THE MORAL DAMAGE OF WAR," "THE GREATER PARABLES
OF TOLSTOY," "JESUS IN JUTEOPOLIS," ETC.

"The Words of the Wise are as goads, and as nails
fastened by the masters of assemblies."

ECCLESIASTES xii. 11.

LONDON
C. W. DANIEL
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1909

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MAIN

ON THE THRESHOLD

TOLSTOY'S Emblems have always given peculiar pleasure to the mind of the present writer ; during his many years of reading it has been his custom to note them ; and they are here collected and classified for the benefit of others. For the general reader, they may be found an interesting introduction to the works themselves ; for the student, compact summaries of vast fields of thought, worlds of ideas focussed into brief, bright figures ; for preachers and teachers, tools for their workshops and feathers for their arrows. The *topical index* at the end will facilitate this use. The headings of the paragraphs correspond with the index. The *italicised* sentence within brackets [] gives the line of argument illustrated by the Emblem that follows it. Connected with the exposition of his principles in this way, the Emblems will be found to contain almost the whole gospel according to Tolstoy. His books have been given to the world in such variety of form that it may be convenient to find also, at the end, a list of Editions from which the extracts are taken.

"By Miracles and Similitudes" (says *The Eldest* in Goethe's *Wilhelm Meister*) "a new world is opened up. Those make the common extraordinary, these the extraordinary common."

Whoever wanders through the irregular galleries of Tolstoy's writings must be impressed by the variety,

On the Threshold

boldness, and exactness of his Similitudes ; by the strength, vigour, and precision with which he makes the extraordinary common for his readers. Without formulating anything like Swedenborg's "doctrine of representations and correspondences," we may fearlessly claim for the Russian seer a swiftness, inerrancy, and almost divine perception of the relation between the spiritual and the physical not inferior to the discernment of his Swedish fellow-prophet. The abstract, the supernal, and the celestial are contracted into types and allegories usually drawn from the things and happenings of the common day ; and are thus presented as familiar and neighbourly creatures whom, after all, it is possible to talk, walk, and live with. Breadth of view and altitude of moral endeavour, "the high that proved too high, the heroic for earth too hard," as it seemed to Browning's *Abt Vogler*, are presently found embodied in illustrations so firmly-outlined, so unimpeachable, that the practical man is met on his own plane, and resigns himself to so obvious a master of the arts and crafts, the technical and the mundane, the entire realms of man and matter. As with Tennyson, "Truth embodied in" an Emblem, can thus "enter in at lowly doors."

Herein is Tolstoy cleared of the suspicion of the recondite and the vague, of fighting uncertainly and beating the air. To those who cannot span his heaven he holds up its reflection in his dew-drop ; to the vision that fails before his solar system he presents the *spectrum* of an illustration. This sagacious, common-sense, almost matter-of-fact reduction of his thought-worlds to map-dimensions accounts for the arresting, transfixing quality in Tolstoy's prodigious and many-sided genius. He has in perfection that combination

On the Threshold

of the conceptional and the historical, of seer and practical man, philosopher and craftsman, idealist and realist, sun-treader and mechanician, which is the gift of but a few minds. His moral passion is never without its practical embodiment. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." The most lofty and impalpable idea, the gathered lore of a long lifetime, or the inherited experience of a race of which he is the consummate product, is never without its Emblem. Even where full discipleship is withheld, the enthusiastic tribute of Dr Steiner in *Tolstoy: The Man and his Message*, must spring to every lip: "I am not a Tolstoyan, but I wish I were!"

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I

RELIGIOUS AND THEOLOGICAL



RELIGIOUS AND THEOLOGICAL

CHRIST'S TEACHING POSTPONED TO ANOTHER LIFE

[Philosophy, science, public opinion, all are agreed that Christ's teaching cannot be practically applied in this life, that we must live as best we can by the laws of historical progress, sociology, and so on.]

There is a farm to which come many men, and in that farm is all that men can want—a house well furnished; granaries filled with corn; cellars and store-rooms well stocked with all kinds of stores; in the out-buildings are agricultural instruments, tools, harness, horses, cows, sheep, all that is needed for a life of plenty. Men from all parts of the earth flock to this farm, and make use of all that they find therein, each man for himself, without thought of his neighbour, or of those who may come after him. Each thinks only of himself; each makes haste to profit by all he sees around him. Then begins a general waste of all, a general quarrel and strife for the possession of each particular object. Milch cows, unshorn sheep are killed for their flesh; stoves are lighted with benches and carts; men fight for milk and for grain, spilling and spoiling far more than they can use. No one can eat a morsel in quiet—each

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man snarling at his neighbour, and the weaker ever forced to yield to the stronger; and at last all the inhabitants of that farm take their departure, exhausted, bruised, and hungry.

Then the owner sets all once more in order. Once more it is filled to overflowing, and once more there is the same crush and quarrel. All is given and taken in vain, and once more a crowd of jaded, bruised, and exasperated men come forth, venting their spite on their comrades, and abusing the master of that house for having prepared so little and so ill.

Again the kind master reorganises the farm, only for the same scene to recur. At last arrives a teacher who says to the others, "Brothers, we do not act well! Look how many goods there are in the farm, how well it is all arranged! There is ample for us all, and for all that come after us, if we will but live reasonably. Let us not take from each other, but rather help each other. Let us plough and sow and look after the cattle, and it will be well with all of us." Then it happened that some understood the words of the teacher, and began to act as he had said. They ceased from fighting, and from robbing each other, and began to work. But the rest, who either would not listen to the teacher, or, listening, would not believe, continued as formerly to quarrel among themselves and to ruin the goods of the master, and then went on their way. Others followed with the same result. Those who had listened to the words of the teacher kept beseeching their brethren not to quarrel nor to lay waste the master's goods, assuring them that it would be well for them to hearken to the teacher's advice. But still there were many who would not listen, who would not believe,

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and things went on for very long in the old way. This was quite natural and comprehensible so long as men did not believe his teaching.

At last, it is said, there came a time when all on the farm heard the words of the teacher, when all understood them, and not only understood, but confessed that it was God himself who spoke in the person of the teacher, that the latter was himself God ; and all believed, as in a holy thing, in each word that fell from the teacher's lips. But it is also said that later on, instead of living in harmony with the words of the teacher, all returned to their old life, and began once more to quarrel among themselves, and to say, "Now we know for a certainty that thus it must be, and no otherwise."

What do these things mean? Even cattle, when they have food to eat, do not snatch it from one another ; and yet men, with knowledge of a better life ordained, as they believe, by God himself, elect for the worst, because, they say, it is not possible to live otherwise. These men must have imagined something strange. Well, what could these men on the farm have had in their minds, that, having once believed the teacher, they should continue to live their old life, to despoil each other, to fight, to ruin both the master's goods and themselves? This is what they had in their minds.

The teacher said unto them : "Your life in this house is bad ; live better, and it will be well for you." But they imagined that the teacher altogether condemned their life in this farm, and promised them another and a happy life, not there, but elsewhere. And so they decided that this farm was but an inn, and that it was not worth troubling themselves about

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their life there, so long as they were careful not to lose sight of the good life promised in another place. Only thus can be explained the strange conduct of those men who believed that the teacher was God, and of those who accounted him wise and his words true, yet continued to live as before, in direct contradiction with his teaching.

Men have heard and understood all, but they have allowed the lesson of the teacher to pass through their ears—that men should work out their happiness themselves here upon earth, in the farm where they have met, instead of imagining that this farmhouse is only an inn, and that in some place elsewhere will be the real and lasting dwelling-place. This is how the astonishing conclusion has been reached that the words of the teacher are excellent, are in very truth the words of God, but to fulfil them here is impossible.

If men would only cease to ruin themselves!—would cease expecting someone coming to help them, whether it be Christ amid the clouds to the sound of the trumpet, or some historical law, or the law of the differentiation and integration of forces! But there can be no help if men will not help themselves, and hardly any effort is needful. They have but to expect no miracle from heaven or earth, and to cease from self-destruction.—*Christ's Christianity*, p. 211.

CHRIST'S TEACHING IGNORED

[Christ's teaching condemns all our culture, kingdoms, churches, civilisations, but we do not take what he said as he said it.]

Let us suppose a builder to say to the master of a house, "Your house is bad, it requires to be altogether

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rebuilt," and then to go on to details, to explain how such and such beams are wanted, how they should be fashioned, where they should be put. The master pays no heed to the general proposition that his house is bad and should be rebuilt, but with feigned respect he listens to the builder's ideas for the ultimate arrangement of the house. It is clear that the advice of the builder will appear unsuitable, and that he who thus refuses it his respect will end by calling it foolish. This is exactly how we are treating the teaching of Christ.—*Christ's Christianity*, p. 139.

CHRIST'S TEACHING COUNTED IMPOSSIBLE

[*While calling Christ's teaching excellent, we continue to say that men are too weak and bad to carry it out.*]

In the darkness I try to find a door, and only bruise my hands and knees. A light is brought, and at once I see the door, and I no longer need bruise myself against the wall. Can I then affirm that, seeing the door, it is still so hard to pass through it that I must needs prefer to hurt myself?—*Christ's Christianity*, p. 203.

CHRIST'S TEACHING DEGRADED

[*The learned men, from Kant to Renan, do not understand Christ's sayings, or recognise the reasonableness of his doctrines.*]

They behave to his teaching much as self-assertive people talk to those whom they consider beneath them, often supplying their companions' words:

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"Yes, you mean to say this and that." This correction is always with the aim of reducing the teaching of the higher, divine conception of life to the level of the lower, state conception of life.—*The Kingdom of God is Within You*, p. 129.

CHRISTIANITY V. THE CHURCHES

[*Christianity must not be estimated by its external manifestations—such as Catholicism, Protestantism, dogma, or the temporal power.*]

Estimating the value of Christianity by these phenomena is like a deaf man's judging of the character and quality of music by seeing the movements of the musicians.—*The Kingdom of God is Within You*, p. 128.

CHRISTIANITY OF SLOW GROWTH

[*Christianity, though true, could not be expected to be immediately successful.*]

This is like saying that if the seed were ripe it ought at once to bring forth stalk, flower, and fruit.—*The Kingdom of God is Within You*, p. 264.

CHRISTIANITY MUST SUPERSEDE STATE POWER

[*The end of this age is revealing the contradiction between the Christian teaching of meekness and love, and the pride and coercion of the State.*]

The greatest dam in the world cannot retain a source of living water. The water will inevitably

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find a way either through the dam or by washing it away or circumventing it. It is only a question of time. So it has been with true Christianity hidden by State power.—*The End of the Age*, p. 32.

THE CHURCH'S FAILURE

[*The life of the world rolls on completely outside the influence of the Church, which gives forth concern only for things the world has outgrown.*]

We are as men rowing in a boat with one who steers them. They believed in their helmsman, and he steered them well. But as time went on, their helmsman was changed for another, who did not steer at all. Still the boat kept on its course swiftly and easily, and for a time the men, pleased with their smooth course, noticed not that their helmsman was idle. But at last they satisfied themselves that he was wanting, and, after mocking him, finally threw him overboard. This would have mattered little, but it did matter that, in their disgust at a useless helmsman, the rowers forgot they knew not whither they were going. And this is how it has fared with the Christian world. The Church is no longer at the helm ; it is easy to float on, and we have floated far. All the boasted progress of our nineteenth century means only that we float without a rudder, that we float on, not knowing whither. We live in our own way, and know not why we so live. But men cannot dare thus with impunity.—*Christ's Christianity*, p. 282.

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THE CHURCH A SPENT FORCE

[Government, science, art, humanity in general, go their way independent of the Church, respecting it only as an outward form so long as it does not interfere with them.]

All churches resemble sentinels carefully guarding a supposed prisoner who has long ago escaped, and who is now a free man in their midst, attacking them. —*Christ's Christianity*, p. 281.

THE CHURCH: ITS TRUE UNITY

[Every Christian creed has, in a sense, been transmitted from Christ, but no one can claim the sole truth.]

If we take a branch of a widely spreading bush, we may with perfect truth and consistency declare that one branch proceeds from another, that the branches are derived from the trunk, and the trunk from the root, so that each branch springs from one common root; but we cannot make this affirmation exclusively of any one particular branch. For they are all equally the outgrowth of one and the same root. To believe that any one branch is the only true branch were absurd; yet this is what all the churches assert. . . .

Each Christian church, that is, each Christian confession, is undoubtedly an outcome of the teaching of Christ; but not one of them is the only outcome, and all the confessions have the same basis and foundation. They all have grown up from the same seed, and that which unites them and is common to them all is this seed from which they have sprung.

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And therefore to understand aright the teaching of Christ, it is not necessary to learn it by trying to trace it backward from the branch to the trunk; nor is it either necessary or profitable to study it scientifically, that is, to trace it upward from its foundation, from the trunk to its branches. In neither of these ways can we obtain a true idea of the teaching of Christ. This idea can only be gained by a knowledge of that same seed from which they all spring, and that same fruit, to produce which they all live. They have all sprung from the life and acts of Christ, and they all live to reproduce the acts of Christ, that is, to produce good works. And only in such works does the bond of real unity consist.—*The Four Gospels*, pp. xvii., xix.

HUMAN TEACHERS UNNECESSARY AND UNRELIABLE

[*To speak of "Tolstoyism" is a gross error, since there is but one eternal universal teaching of Truth; neither should men submit to and obey any leader.*]

It is like a man who has to descend a river which has overflowed and flooded the surrounding fields. While the man is not in the centre of the stream but in its flooded parts, he himself has either to swim or to row, and here he may be guided by other swimmers. Here I could help to direct others while myself approaching the bed of the stream. But the moment we have entered the channel there is not, nor can there be, any guide. We are all borne down by the power of the current, all in one direction, and those who were behind may turn out in front.

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If a man asks which way he should swim it only proves that he has not yet reached the bed of the stream, and that the one whom he asks is a bad guide, since he has not been able to bring him to it, *i.e.* to that position in which one cannot ask because it is senseless to ask. How can I ask whither one should advance, when the stream with irresistible power is carrying me along in a joyful direction?—*Private Letter.*

TRADITION PREVENTING TRUTH

[*One of the reasons for the lack of true understanding of Christ's words is the fact that men's minds have for so long a time been filled by false interpretations firmly believed to be true.*]

Even the strongest current of water cannot add a drop to a cup which is already full.—*The Kingdom of God is Within You*, p. 70.

ANTIQUITY NO EVIDENCE OF TRUTH

[*Traditions, social, political, and religious, are everywhere quoted to prevent men from living the Christian life.*]

But I possess no wisdom. I am a bundle of errors. True, they are ancient, but then antiquity does not transform errors into wisdom; age and putridity, no matter what proportions they may reach, never change water into wine.—*Work While Ye Have The Light*, p. 209.

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THE GOSPELS

[*Neither the theological nor the historical view of the Gospels is most important, but this—that they contain, along with repugnant and foreign elements, the teaching which gives a meaning to life.*]

I thus felt myself in the position of a man to whom is given a sack of refuse, who, after long struggle and wearisome labour, discovers among the refuse a number of infinitely precious pearls. This man then knows that he is not blameworthy in his distaste for the dirt, and also that those who have gathered these pearls at the same time with the rest of the sackful, and who have preserved them, are no more to blame than himself, but, on the contrary, deserve love and respect.—*The Gospel in Brief*, p. 9.

MIRACLES UNNECESSARY

[*New Testament writers (Luke, for example) introduced miracles into their narratives to confirm the faith of believers; but their tendency with modern readers is to undermine faith.*]

A candle may be necessary and useful where it is dark. But where there is light we have no need of a candle to see the light. The Christian miracles are like a candle which men put into our hands that we may see the light. If there be light, the light is visible in itself and of itself; but if there be no light, then it is the candle brought in that alone gives light.—*The Four Gospels*, p. xxvii.

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ERRORS PREVENTING THE TRUTH

[False doctrines early instilled into men's minds make the entrance of the truth afterwards impossible.]

If you insert a wedge between the boards of a partition in a granary, then, however much grain you may pour into that section, it will not hold. . . . Whatever you may pour into a granary, if there be a crevice in the floor, all will run out.—*An Appeal to the Clergy*, p. 10.

RELIGION

[Three different views of religion—first, it is an infallibly true revelation which all must believe ; second, it is a superstition which nobody should believe ; third, it is indifferent, but necessary for the restraint of the masses.]

The first definition resembles the one a man would make of music, by saying that music is that song which he knows well, and likes, and which it is desirable to impart to as many people as possible.

The second is like the definition of music made by a man who does not understand, and so does not like it, when he says that music is the production of sounds by means of the throat and mouth, or by means of the hands on a certain instrument, and that it is necessary, as quickly as possible, to teach people to give up this useless and even injurious occupation.

The third is what a man would do to music, by saying that it is a useful thing for the teaching of dancing, or for marching, and that it ought for this reason to be kept up.

The difference and the insufficiency of these

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definitions are due to this, that none of them covers the essence of music, but all of them define only its symptoms, according to the view-point of the defining person. Even so it is with the definitions of religion. —*Religion and Morality*, p. 174.

MATERIALISM BLIND

[*Materialistic science and philosophy fail to understand life.*]

The blind man fumbles before him with a cane, and asserts that nothing exists except that which the touch of his cane reveals to him.—“*Life*,” p. 48.

RELIGION A NECESSITY

[*Childhood's beliefs may be replaced by a scientific rationalism, but this, though interesting, is not real life.*]

And Levin, like a man who in cold weather had exchanged his warm *shuba* for a muslin garment, felt, not with his reason, but with his whole being, that he was absolutely naked, and inevitably destined to perish miserably.—*Anna Karénina*, p. 741.

RELIGIOUS PERCEPTION

[*In every human society there exists an understanding of the meaning of life, the highest good at which that society aims ; and this is the religious perception of the given time and society.*]

Religious perception in a society is like the direction of a flowing river. If the river flows at all,

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it must have a direction. If a society lives, there must be a religious perception indicating the direction in which, more or less consciously, all its members tend.—*What is Art?* p. 157.

ALL THINGS BECOME NEW

[*Belief in the teaching of Christ changes all the life ; what had seemed bad seems now good, what was good, bad.*]

It happened to me as it might happen to a man who, having left his home on business, should suddenly find the business to be unnecessary, and go home again. All that stood to his right now stands to his left; all that was to the left is now to the right. His former wish, to be as far from home as possible, has changed into the wish to be near it.—*Christ's Christianity*, p. 97.

GOD IN HUMAN LIFE

[*A man searching for God ceases to look to the Beyond, asking "Why?" and, only saying "Because God is," looks to the Present and finds peace.*]

A similar experience to that of the man who should find under his very feet the object of his search, when he had been straining his eyes in looking at a great distance away over the heads of the surrounding people with a mental telescope had thrown away his telescope, through which he had been looking over men's heads, and

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joyfully contemplated the ever-changing, incomprehensible, and eternal life all around him.—*War and Peace*, vol. iv. p. 221.

MAN'S LIFE IS IN GOD

[*A dream suggested by youthful lessons in geography.*]

A globe. This globe was a living, rolling ball, and had no natural divisions. The whole surface of the globe consisted of drops closely squeezed together. And these drops were all in motion, changing about, sometimes several coalescing into one, sometimes one breaking up into many. Each drop tried to expand, to occupy as much space as possible; but others, striving for the same end, crushed it, sometimes annihilated it, sometimes coalesced with it. Such is life.

In the centre is God, and each drop strives to spread out, expand, so as to reflect him in the largest possible proportions. And each expands, and coalesces, and is pressed down, and is to all outward appearance annihilated, and sinks into the depths, and comes out again.—*War and Peace*, vol. iv. p. 170.

CONSCIENCE HYPNOTISED

[*Conscience, in spite of the hypnotism, is there, is already speaking, and may awake.*]

All these men are in a position like that of a man under hypnotism, commanded to do something opposed to everything he regards as good and rational,

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such as to kill his mother or his child. The hypnotised subject feels himself bound to carry out the suggestion—he thinks he cannot stop,—but the nearer he gets to the time and the place of the action, the more the benumbed conscience begins to stir, to resist, and to try to awake. And no one can say beforehand whether he will carry out the suggestion or not—which will gain the upper hand, the rational conscience or the irrational suggestion. It all depends on their relative strength.—*The Kingdom of God is Within You*, p. 470.

SEARCH FOR GOD

[Inquiries and prayers having still brought no clear sense of God, his truth, his mercy, despair comes, and life seems to stand still.]

Again and again, however, the conviction came back to me that I could not have appeared on earth without any motive or meaning, that I could not be such a fledgling dropped from a nest as I felt myself to be. What if I wail, as the fallen fledgling does on its back in the grass? It is because I know that a mother bore me, cared for me, fed me, and loved me. Where is that mother? If I have been thrown out, then who threw me? I cannot but see that someone who loved me brought me into being. Who is that someone? Again the same answer, God. He knows and sees my search, my despair, my struggle. "He is," I said to myself. I had only to admit that for an instant, to feel that life re-arose in me, to feel the possibility of existing and the joy of it.—*Christ's Christianity*, p. 71.

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FINDING GOD

[After long search, the soul has returned, as it were, to childhood and youth, to a belief in God, in moral perfectibility, in the tradition which gives a meaning to life; not now, however, unconsciously accepted, but knowing that without this it cannot live.]

It was as if I had suddenly found myself sitting in a boat which had been pushed off from some shore unknown to me, had been shown the direction of the opposite shore, had had oars given me, and had been left alone. I use the oars as best I can, and row on; but the farther I go towards the centre, the stronger becomes the current which carries me out of my course, and the oftener I meet other navigators, like myself, carried away by the stream. There are here and there solitary sailors who row hard, there are others who have thrown down their oars, there are large boats and enormous ships crowded with men; some struggle against the stream, others glide on with it. The farther I get, the more, as I watch the long line floating down the current, I forget the course pointed out to me as my own. In the very middle of the stream, beset by the crowd of boats and vessels, and carried like them along, I forget altogether in what direction I started, and abandon my oars. From all sides the joyful and exulting navigators, as they row, or sail downstream, with one voice cry out to me that there can be no other direction. I believe them, and let myself go with them. I am carried far, so far that I hear the roar of the rapids in which I must perish, and I already see boats that have been broken up within them. Then I come

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to myself. It is long before I clearly comprehend what has happened. I see before me nothing but destruction. I am hurrying towards it. What, then, must I do? On looking back, however, I perceive a countless multitude of boats engaged in a ceaseless struggle against the force of the torrent, and then I remember all about the shore, the oars, and the course, and at once I begin to row hard up the stream and again towards the shore.

The shore is God, the course tradition, the oars are the free-will given me to make for the shore, to seek union with the Deity. And thus the vital force was renewed in me, and I began again to live.—*Christ's Christianity*, p. 74.

PASSAGE FROM FEAR TO FAITH

[The succession of ideas and feelings which make up the passage from awakened concern to satisfied experience, the progress of many years, may be condensed into the form of a dream.]

I am lying on my back in bed, and I feel neither particularly well and comfortable, nor the contrary. I begin to think whether it is well for me to lie, and something makes me feel uncomfortable in the legs; if the bed be too short or ill-made, I know not, but something is not right. I move my legs about, and at the same time begin to think how and on what I am lying, a thing which previously had never troubled me. I examine the bed, and see that I am lying on a network of cords fastened to the sides of the bedstead. My heels lie on one of these cords, my legs on another, and this is uncomfortable. I am some-

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how aware that the cords can be moved, and with my legs I push the cord away, and it seems to me that thus it will be easier. But I had pushed the cord too far ; I try to catch it with my legs, but this movement causes another cord to slip from under me, and my legs hang down. I move my body to get right again, convinced that it will be easy, but this movement causes other cords to slip and change their places beneath me, and I perceive that my position is altogether worse ; my whole body sinks and hangs without my legs touching the ground. I hold myself up only by the upper part of the back, and I feel now, not only discomfort, but horror. I now begin to ask myself what I had not thought of before. I ask myself where I am, and on what I am lying. I begin to look round, and first I look below, to the place towards which my body sank, and where I feel it must soon fall. I look below, and I cannot believe my eyes.

I am on a height far above that of the highest tower or mountain, a height beyond all my previous powers of conception. I cannot even make out whether I see anything or not below me, in the depths of that bottomless abyss over which I am hanging, and into which I feel drawn. My heart ceases to beat, and horror fills my mind. To look down is too terrible. I feel that if I look down I shall slip from the last cord and perish. I stop looking ; but not to look is still worse, for then I think of what will at once happen to me when the last cord breaks. I feel that I am losing in my terror the last remnant of my strength, and that my back is gradually sinking lower and lower. Another instant, and I shall fall.

Then all at once came into my mind the thought

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that it could not be true, that it was a dream; I will awake. I strive to wake myself and cannot. "What can I do?" I ask myself, and as I put the question I look above.

Above stretches another gulf. I look into this, and try to forget the abyss below, and I do forget. The infinite depth repels and horrifies me; the infinite height attracts and satisfies me. I still hang on the last cords, which have not yet slipped from under me over the precipice; I know that I am hanging thus, but I look only upwards, and my fear leaves me. As happens in dreams, I hear a voice saying, "Look well; it is there!" I pierce farther and farther into the infinity above, and I feel that it calms me. I remember all that has happened—how I moved my legs, how I was left hanging in air, how I was terrified, and how I was saved from my fears by looking above. I ask myself, "And now, am I not hanging still?" and I feel in all my limbs, without looking, the support by which I am held. I perceive that I no longer hang nor fall, but have a fast hold. I question myself how it is that I hold on. I touch myself, I look around, and I see that under the middle of my body there passes a stay, and on looking up I find that I am lying perfectly balanced, and that it was this stay alone that held me up before. As it happens in dreams, the mechanism by which I am supported appears perfectly natural to me, a thing to be easily understood, and not to be doubted, although this mechanism has no apparent sense when I am awake. In my sleep I was even astonished that I had not understood this before. At my bedside stands a pillar, the solidity of which is beyond doubt, though there is nothing for it to stand upon. From this

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pillar runs a cord, somehow cunningly and simply fixed, and if I lie across this cord and look upwards, there cannot be even a question of my falling. All this was clear to me, and I was glad and easy in my mind. It seemed as if someone said to me, "See that you remember!" And I awoke.—*Christ's Christianity*, p. 91.

OBEDIENCE DUE TO GOD ALONE

[*The Christian ought not to promise unconditional fulfilment of the laws of men.*]

For a Christian to promise obedience to men, or the laws of men, is just as though a workman bound to one employer should also promise to carry out every order that might be given him by outsiders. One cannot serve two masters.—*The Kingdom of God is Within You*, p. 305.

OBEDIENCE TO GOD'S LAW

[*The law expressed in the Golden Rule is sufficient ; but people evade it and follow the laws of violence.*]

It is as though a bricklayer, set to do a particular task, and knowing that he was co-operating with others to build a house, after receiving clear and precise instructions from the master himself how to build a certain wall, received from some fellow-bricklayers (who like himself knew neither the plan of the house, nor what would fit in with it) orders to cease building his wall, and instead rather to pull down a wall that other workmen had erected.—*Letters on the Personal Christian Life*.

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RESISTANCE TO GOD'S WILL

[*Resistance to God's will causes all the misery of life.*]

The master is turning the tired mare from the high road into the dirt, compelling her to enter a muddy yard crowded with other horses. The mare had thought it evident that the will of the master was she should draw a load along the highway; to turn off into a dirty yard and mix with other horses—this the master cannot mean! And she resists, worries—and suffers. She does not know that the master is turning her into the muddy yard to transfer the load to other horses, and to feed her, pitying her.—*The Meaning of Life*, p. 23.

OBEDIENCE TO GOD'S WILL

[*To fulfil the will of God is the only way to prove faith in God and His law.*]

One should be like a good, well-bred little mare, which I have broken in. She wished neither to escape, nor to cease to serve, but only to guess what work I desired of her. She tried with one leg, then with another, and again with another; she turned to the right, to the left; lifted her head, lowered it.—*The Meaning of Life*, p. 10. •

RELIGIOUS CONCEPTION OF MEN

[*Instead of doing the most varied things for the masses, those who really wish to help them, and who are themselves free, should direct their energies towards the power of religion.*]

Their activity resembles the activity of a man who should try with the effort of his muscles to shift a

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train, whereas he needs but get on the tender and do what he constantly sees the engineer do—move the lever which admits the steam to the cylinder.—*What is Religion?* p. 112.

FAITH THE MEANS OF SALVATION

[*The sufferings and miseries of men continue because of their neglect of the law of the Golden Rule given them two thousand years ago.*]

The key to the lock of the chain forged around the working people has been placed by their side, and they need only take this key and unlock the chain to become free. But the working men as yet do not do this, but either undertake nothing and yield themselves to despair, or else struggle and break their bones in the hope of forcibly sundering the unbreakable chain; or else, which is even worse, acting like a captive animal when it rushes at the one who tries to free it, they attack those who indicate the key which would open the lock on their chain.

This key is faith in God and his law.—*The Only Means*, p. 124.

PERSONAL RELIGION THE ONE THING NECESSARY

[*Reforming activities always deceive, while the personal life which is rooted in God, in love, and seeks to perfect itself, will at the same time struggle most effectively against deceptions.*]

Like that of a man who, during an inundation, instead of directing the water through the chief outlet or repairing the dyke which resists the water, should

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construct dams in his own street, overlooking the fact that the water will come in from other directions.

One has to protect houses from the possibility of a fire being communicated to all. One can cut green branches and stick them into the earth between the houses. And this may appear to be effective for a day or two. One can also plant small trees, and when they take root and grow up this will be effective permanently.—*Private Letter.*

PERSONAL EFFORT NECESSARY TO SALVATION

[Neither by superstitions nor sacraments can a man obtain the power to live a Christian life, but by incessant efforts, corrections, approach the perfection of the Heavenly Father.]

Why doesn't the smith hammering iron, or the peasant ploughing the field, ask where he will obtain the strength to do the work he has undertaken, but instead does it to the best of his strength, makes mistakes, tries to correct them, becomes tired, halts, leaves his work for a time, rests, and again betakes himself to it?

[To rely on sacraments, etc.] is like a smith, while holding in his hands the iron and the hammer, and possessing an anvil and a well-lighted fire, trying to devise some other means of forging the iron besides striking it with the hammer, or praying to God to give him the strength to do the work.

We are here in this world as in a wayside inn, in which the master has arranged everything really needful to us travellers, and has gone away himself, leaving instructions how we should behave in this

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temporary shelter. All that we require is within our reach! Then what other means should we devise, and for what should we pray? We have only to obey our instructions!—*Private Letter*.

IDEALS ABANDONED FOR RULES

[*To argue that because Christ's ideal is unattainable we may therefore dismiss it, and fall back on rules of life according to the average moral powers of society, is the same as though a navigator should say—*]

“Since I cannot go in the direction indicated by the compass, I shall throw away the compass or cease looking at it; that is, I will abandon the ideal, or will fasten the needle of the compass to the place which at a given moment will correspond to the direction of my vessel; that is, I will degrade the ideal in accordance with my weakness.

“My hands are weak and I cannot draw a straight line, that is, one which is the shortest distance between two points, and therefore, in order to make it easier for myself, though wishing to draw a straight line, I will take a curved or a broken line as my guide.”

To him who was navigating near the shore it was possible to say: “Watch that elevation, promontory, tower,” and so forth. But a time came when the navigators passed away from the shore, and their guides could be and must be only the unattainable luminaries and the compass which points out the direction. Both are given to us.—*Epilogue to the Kreutzer Sonata*, pp. 431, 435.

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IDEALS BETTER THAN RULES

[*One way of moral guidance is by external definitions and rules ; but a better way is to indicate to man unattainable perfection, the ideal, his divergence from which he is at all times able to perceive.*]

A man who professes an external law is a man who is standing in the light of a lamp which is attached to a post. He is standing in the light of this lamp ; he sees the light, and he has no other place to go to. A man who professes the teaching of Christ is like a man carrying a lamp before him on a more or less long pole : the light is always before him ; it always incites him to follow it, and continually opens up in front of him a new illuminated space which draws him on.—*Epilogue to The Kreutzer Sonata*, p. 427.

PERFECTION THE GOAL OF CHRISTIAN ENDEAVOUR

[*Instead of aiming at the Divine Perfection, which is the only true life, men argue that they must not take Jesus too seriously, and aim only at a moderate perfection.*]

To speak like this is just like telling a man who is struggling on a swift river and directing his course against the current, that it is impossible to cross the river rowing against the current, and that to cross it he must float in the direction of the point he wants to reach. In reality, in order to reach the place to which he wants to go, he must row with all his strength towards a point much higher up.—*The Kingdom of God is Within You*, p. 140.

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MORAL PERFECTION HAS NO LIMIT

[Reformers are always wishing to achieve something external, to accomplish some definite purpose, to establish something ; but it is necessary only to adapt one's powers in the best way to God's eternal work.]

The living man is he who continues advancing in the direction illuminated by the lantern which advances in front of him, and who never attains the limit of the illuminated space continually receding before him. This is life, and there is no other. And only in this life is there no death, because the lantern illuminates the hereafter, and one follows it there with the same peace one does during the whole of life. But if a man veils the lamp, and directs its rays to the space immediately around or behind him, but not in front of him, and ceases to advance, then there will be cessation of life.—*Letters on the Personal Christian Life.*

PRESENT SERVICE THE WAY TO FUTURE PERFECTION

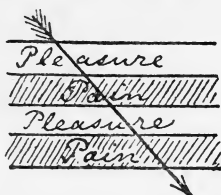
[Making preparations to live, instead of living, is a common personal snare into which men fall, the deception of which is revealed by the consideration that man cannot prepare himself for a future manifestation of love and of service to God.]

Man is not a tool that is used by someone else. You may sharpen an axe, and if you have no time to use it it can be used by someone else; but no one can utilise a man save the man himself, because he is a tool continually working, and perfected only by work.—*The Christian Teaching*, p. 43.

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LIFE'S OBJECT

[*The object of life is neither the securing of pleasure nor the avoiding of pain ; is outside of pleasure and pain ; and is attained by passing through them.*]



The Meaning of Life, p. 27.

SEARCH FOR THE MEANING OF LIFE

[*Philosophy gives no answer to the meaning of life ; neither does science, though it seems to promise better.*]

In my search for a solution of the problem of life, I experienced the same feelings as a man who has lost himself in a wood. He comes to an open plain, climbs up a tree, and sees around him a space without end, but nowhere a house—he sees clearly that there can be none ; he goes into the thick of the wood, into the darkness, and sees darkness, but again no house.—*Christ's Christianity*, p. 34.

LIFE INTERROGATED

[*In the midst of successes and popularity strange questions begin to suggest themselves, are put aside, but return with increasing persistency—“ Why ? ” “ What after ? ”*]

It was with me as in every case of a hidden, mortal disease—at first the symptoms, as to its position, are

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slight, and are disregarded by the patient, while later they are repeated more and more frequently, till they end in a period of uninterrupted suffering. The sufferings increase, and the patient, before he has time to seek a remedy, is confronted with the fact that what he took for a mere indisposition has become more important to him than anything else on earth, that he is face to face with death.—*Christ's Christianity*, p. 18.

LIFE GOOD TO THE GOOD

[Living ill, more than thinking incorrectly, leads to pessimistic views of life.]

What if the executioner, who passes his life in torturing and cutting off heads, or a confirmed drunkard asked himself the question, What is life? he could but get the same answer as a madman would give, who had shut himself up for life in a darkened chamber, and who believed that he would perish if he left it; and that answer could but be, Life is a monstrous evil.—*Christ's Christianity*, p. 66.

ORIGIN OF LIFE

[Disputes as to the origin of life wax hot, but move always farther away from the subject.]

There is an ancient jest regarding the dispute of a Jew and a Christian. The story runs that the Christian, replying to the confused subtleties of the Jew, slapped the latter on his bald pate with his palm so that it cracked, and put the question: "Did that come from the pate or the palm?" And the dispute about faith was replaced by a fresh and insoluble problem.—"*Life*," p. 11.

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LOVE NECESSARY IN REFORMS

[Love is the anæsthetic of the soul, without which no reforms can be brought about without increasing the pain of the injured persons.]

A man who has just turned into the wrong path can be simply *pulled* back, and it will not hurt him; but the man who is caught fast in the net cannot be pulled back—that would hurt him too much; he must first be disentangled very gently and softly. . . . I see a man caught in a net and held fast by his neck and hands and feet. I want to help, and so I catch hold of him at random, and begin to pull; and I strangle him, cut his flesh, and entangle him worse. The closer a man is caught, the more he needs love. —*Demands of Love and Reason*, p. 17.

LOVE MUST BE INDIVIDUAL

[Love is the essence of the soul, and must be strengthened and cleansed of ill-feeling, irritation, irony, against every individual.]

It is only necessary to cleanse the soul, to polish it, like a glass for collecting rays. The more polished and clean it is, the more powerfully will it transmit and focus the light and warmth of love. . . . The glass is dimmed and does not transmit light, owing to one piece of dirt as well as to a whole barrowful.—*Letters on the Personal Christian Life*.

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LOVE IS SACRIFICE OF SELF

[True love consists in renunciation of individual happiness for the sake of the whole, as distinguished from false love, which consists in selecting certain persons because they are necessary for the happiness of its own animal individuality.]

This love, in which alone is life, manifests itself in the soul of man as a hardly perceptible, tender shoot, in the midst of the coarse shoots of weeds resembling it, of the various carnal desires of man, which we call love. At first it seems to men, and to the man himself, that this shoot is the one from which must grow that tree in which the birds shall shelter themselves—and that all the other shoots are the same.

Men even prefer, at first, the weeds which grow faster, and the only shoot of life is stifled and languishes. But what is even worse is that which most frequently happens: men have heard that among the number of these shoots there is one which is genuine, life-giving, called love, and, trampling it down, they begin to rear another shoot from the weeds, calling it love.

But, what is still worse, men seize the shoot with rough hands and cry: "Here it is, we have found it! Now we know it! Let us train it up. Love, love! the most elevated sentiment—here it is!" And men begin to transplant it, to correct it, and they grasp it, and tread it underfoot, until the shoot dies before it has flowered, and these same men or others say: "All this is nonsense, folly, sentimentality."

The shoot of love, when it appears, is tender; it

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does not bear handling; it is powerful only when it has attained its growth—all that men do to it is but the worse for it. It needs but one thing—that men should not hide it from the sun of reason, which alone will promote its growth.—“*Life*,” p. 190.

LOVE TRANSCENDING PERSONALITY

[*The Life of Love meets with a constant obstacle in man's body, his animal individuality, from which the spiritual being must be liberated; and this constitutes the true life of man.*]

Love in every separate man, and in all mankind, is like steam confined in a boiler; the steam expands, drives the pistons, and performs the work. As, in order that the steam may do its work there must be the resistance of the boiler, so also, that love may accomplish its work, there must be the resistance caused by the limits of the separate being which encloses it.—*The Christian Teaching*, p. 17.

TRUTH PREVAILING RAPIDLY

[*Men are passing over, one by one, to the true life of Christianity; but when a certain point has been reached it is suddenly assimilated by everyone, not by the inner way, but, as it were, involuntarily.*]

This transition from one organisation of life to another is not accomplished by degrees like the sand running through the hour-glass, grain after grain. It is more like the water filling a vessel floating on water. At first the water only runs in slowly on one

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side, but as the vessel grows heavier it suddenly begins to sink, and almost instantaneously fills with water.—*The Kingdom of God is Within You*, p. 360.

TRUTH PREVAILING RAPIDLY

[*The transformation of human life will not wait till all men have consciously and separately assimilated the Christian conception; but will at last gain such momentum as to carry over to the new truth the whole mass of men, who will pass all at once from one organisation of life to another.*]

Those men who accept a new truth when it has gained a certain degree of acceptance, always pass over all at once in masses. They are like the ballast with which every ship is always loaded, at once to keep it upright and enable it to sail properly. If there were no ballast the ship would not be low enough in the water, and would shift its position at the slightest change in its conditions. This ballast, which strikes one at first as superfluous and even as hindering the progress of the vessel, is really indispensable to its good navigation.—*The Kingdom of God is Within You*, p. 362.

DEATH A CONSTANT MENACE

[*Death is so sure and so speedy, and life to the awakening soul so unsatisfying, even full of torture, that it seems foolish to busy oneself about anything, much less to take any enjoyment in it.*]

There is an old Eastern fable about a traveller in the steppes who is attacked by a furious wild beast. To save himself the traveller gets into a dried-up

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well ; but at the bottom of it he sees a dragon with its jaws wide open to devour him. The unhappy man dares not get out for fear of the wild beast, and dares not descend for fear of the dragon ; so he catches hold of a wild plant growing in a crevice of the well. His arms grow tired, and he feels that he must soon perish, death awaiting him on either side. But he still holds on ; and then he sees two mice, one black and one white, gnawing through the trunk of the wild plant as they gradually and evenly make their way round it. The plant must soon give way, break off, and he will fall into the jaws of the dragon. The traveller sees this, and knows that he must inevitably perish ; but, while still hanging, he looks around him, and finding some drops of honey on the leaves of the wild plant, he stretches out his tongue and licks them. —*Christ's Christianity*, p. 23.

DEATH NEVER UNTIMELY

[Though we sometimes think that men are called away before their inner labour is completed here, yet their true life must require it to be so.]

It seems to us, as we look at the blacksmith's work, that the horseshoe is completely ready—that it needs only a couple of blows ; but he breaks it, and throws it into the fire again, knowing that it is not thoroughly smelted.—“*Life*,” p. 253.

LIFE WITHOUT BEGINNING OR END

[The visible life is only a part of the endless life, and has no more reality than that which goes before or follows after.]

I know beyond a doubt that if I have seen a man pass my window, whether fast or slowly, it makes

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no difference—I know beyond a doubt that the man existed before the time when I saw him, and that he will continue to exist even when he has disappeared from my sight.—“*Life*,” p. 252.

LIFE NOT ENDED BEYOND THIS WORLD

[*After their death in the flesh, men—Christ especially—act upon others in this world even more powerfully than before; but we foolishly say that this is not their life, but the results of their life.*]

Surely this is exactly the way in which ants might talk who are clustered about an acorn which has grown up and become an oak. The acorn has sprung up and become an oak, and it tears up the soil with its roots, drops branches, leaves, and fresh acorns; it screens from the light, the rain, changes everything that formerly grew around it completely. “This is not the life of the acorn,” say the ants, “but the results of its life, which came to an end when we dragged off the acorn and threw it into a hole.”—“*Life*,” p. 236.

LIFE ACTIVE BEYOND THIS WORLD

[*After temporary existence has disappeared men continue to act still more powerfully on those still in the flesh. What does this mean?*]

I have seen the light of grass burning before me. This grass has died away, but the light has only increased. I do not see the cause of this light; I do not know what is burning; I cannot conclude that

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the same fire which has consumed the grass is now consuming the distant forest, or something else which I cannot see. But the light is such that I not only see it now, but it alone guides me and gives me life. —“*Life*,” p. 237.

II

SOCIAL AND POLITICAL



SOCIAL AND POLITICAL

NON-RESISTANCE TO EVIL

[*Since Christ's teaching this is not a theoretical question which can be neglected.*]

This question is for men in their social life like the question which presents itself to a traveller when the road on which he has been journeying divides into two branches. He must go on, and he cannot say, "I will not think about it, but will go on just as I did before." There was one road, now there are two, and he must make his choice.—*The Kingdom of God is Within You*, p. 267.

LAW OF NON-RESISTANCE

[*The law of non-resistance to evil unites all the teaching of Christ into one indivisible whole; but only when it is made vital, not a mere apothegm.*]

It is indeed a key to open all doors, but only when it is pushed firmly into the lock.

To get the engine ready, to heat the boiler, to set all in motion, but to forget to put on the connecting strap, would be to do what has been done with the teaching of Christ, when we are taught that we may be Christians while discarding the rule of non-resistance to evil.—*Christ's Christianity*, p. 115.

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LEX TALIONIS

[*The doctrine of an eye for an eye and a tooth for a tooth is merely a justification of immorality, and has therefore been abrogated by Christianity.*]

To destroy another life for the sake of justice is as though a man, to repair the misfortune of losing one arm, should cut off the other arm for the sake of equity.—*The Kingdom of God is Within You*, p. 449.

WAR CANNOT BE PREVENTED BY ARGUMENT

[*Thought and speech are being distorted from their purpose as guides to human activity, to justify activities the most criminal.*]

All anti-military discussions can as little contribute to the cessation of war as the most eloquent and persuasive considerations addressed to fighting dogs as to its being more advantageous to divide the piece of meat over which they are struggling than to mutilate each other and lose the piece of meat, which will be carried away by some passing dog not joining in the fight.—*Bethink Yourselves*, p. 15.

MILITARISM MEANS MUTUAL DESTRUCTION

[*The Christian world knows that it is on the wrong road; but it only hurries faster in the same direction, instead of trying to find the right road; increasing its military burdens instead of abolishing them.*]

By arming ourselves more and more against each other and slaughtering each other in war, we, like

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spiders in a jar, can come to nothing else but the destruction of each other.—*Bethink Yourselves*, p. 14.

FOREIGN CONQUESTS PRODUCE NEW CALAMITIES

[*It is better to endure spoliation than to resist by violence ; acts of spoliation will avenge themselves.*]

The success of some robbers elicits the envy of others, and the prey seized becomes an object of dissension, ruining the robbers themselves. Such is the case with dogs ; so also is it with men who have descended to the level of animals.—*Letter to a Chinese Gentleman*.

A DESERTED CITY

[*Moscow was deserted on the approach of the French army. Five-sixths of the inhabitants were still left ; but it was deserted.*]

It was deserted just in the same sense as a starving bee-hive that has lost its queen bee.

In the queenless hive life has practically ceased, but at a superficial view it seems as much alive as others.

Just as merrily in the bright rays of the midday sun the bees hum around the queenless hive, just as they hum around the other living hives ; the honey smell is carried just as far away ; the bees make their flights from it just the same. But it requires only a glance into it to understand that there is no longer any life in that hive. The bees do not fly in the same way as from the living hives. The bee-master

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recognises a different odour, a different sound. When he taps on the walls of such a hive, instead of that instantaneous friendly answer which had been the case of yore—the buzzing of ten-thousand of bees, lifting their stings threateningly, and the swift fanning of wings producing that familiar airy hum of life,—he is answered by an incoherent buzzing, a faint rumbling in the depths of the empty hive.

From the apertures come no more, as formerly, that fine winy fragrance of honey and pollen, nor wafts thence that warm breath of garnered sweets, but the odour of the honey is mingled with the effluvium of emptiness and decay.

No more you find at the entrance the guardians of the hive trumpeting the alarm, curling up their stings, and making ready to perish for the defence of the swarm. No more that equable and gentle murmur of palpitating work, like the sound of bubbling waters, but instead you hear the incoherent, fitful buzz of disorder. Back and forth around the hive, coily and cunningly, fly the black, oblong, honey-coated plunderer bees; they sting not, rather they slip away from peril. Before, they never flew in unless they were laden, but when they flew out again they were stripped of their burden of bee-bread; now they fly off laden with honey.

The bee-master opens the lower compartment, and looks into the bottom of the hive. Instead of black bunches of juicy bees bustling with labour, clinging to each other's legs, and hanging down to the very *ûs* (as the bottom board of the hive is called), and with the ceaseless murmur of labour, constructing the waxen walls, now stupefied, shrivelled bees crawl here and there aimlessly across the floor and on the walls.

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Instead of a floor neatly jointed with propolis and swept by winnowing wings, he sees it littered with crumbs of cells and bee-dirt, half-dying bees scarcely able to move their legs, and bees entirely dead and left unscavengered.

The bee-master opens the upper compartment, and looks at the top of the hive.

Instead of compact rows of bees filling all the cells of the honeycomb and warming the larvæ, he sees, to be sure, the artistic, complex edifice of the comb, but no longer in that state of perfection which it has shown before. All is neglected and befouled. Dusky robber wasps make haste to thrust their impertinences stealthily among the works; his own bees, shrivelled, curled up, withered, as though old age had come upon them, languidly crawl about, disturbing no one, wishing for naught, and balked of all consciousness of life. Drones, bumble-bees, beetles, and bee-moths come blundering in their flight against the walls of the hive. Here and there among the cells filled with honey and dead larvæ can be heard occasionally an angry *bruizhzh*; now and then a pair of bees, through old custom and instinct, try to clear out the cell, and, zealously exerting all their feeble forces, drag forth the dead bee or dead drone, themselves not knowing why they do so.

In another corner two aged bees lazily fight, or clean themselves, or feed each other, not knowing whether friendship or enmity impels them. In still a third place, the throng of bees, crowding one another, fall upon some victim and strike and suffocate it. And there a weakened or injured bee falls slowly and lightly, like eider-down, from above upon the heap of the dead.

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The bee-master breaks open some of the waxen cells in order to see the brood. Instead of the compact black circles with thousands of bees crouched back to back and contemplating the lofty mysteries of generation, he sees hundreds of downcast, half-dead, unconscious skeleton bees. Almost all of them have died unconsciously, as they sat in the holy of holies, which they had been guarding, and from which, long ago, the spirit had fled. From them arises the effluvium of decay and death.

Only a few of them stir feebly, try to lift themselves, fly indolently and settle on the hostile hand without strength to sting it ere they die; the rest that are dead shower down like fish scales.

The bee-master shuts up the compartment, puts a chalk-mark on the stand, and, when the time comes, knocks it open and drains out the honey.

In the same way Moscow was deserted.—*War and Peace*, vol. iii. p. 351.

MILITARY SERVICE, UNIVERSAL

[Governments merely substitute strife with individuals of other states for strife with neighbours, and thus destroy all the benefits of the social order which they are supposed to maintain.]

Universal military service may be compared to the efforts of a man to prop up his falling house, who so surrounds it and fills it with props and buttresses and planks and scaffolding, that he manages to keep the house standing only by making it impossible to live in it.—*The Kingdom of God is Within You*, p. 251.

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MILITARY SERVICE, UNIVERSAL

[*Universal service is the extreme limit of violence necessary for the support of the whole state-organisation, and to which submission on the part of the subjects can go.*]

It is the keystone of the whole edifice, and its fall will bring it all down.—*The Kingdom of God is Within You*, p. 254.

SOLDIERS AS IRRESPONSIBLE VICTIMS

[*The machinery of governments renders wars inevitable, depriving men of the will and power to resist.*]

They all, these officers, generals, or officials, are placed by their needs, their weaknesses, all their past, in the position of a harnessed horse which is being beaten from behind, and directed by reins; or else in the position of a hungry dog which is being enticed into its kennel and collar by a bit of lard moved in front of his nose.—*The One Thing Needful*, p. 5.

MILITARY TYRANNY

[*The Emperor of Germany merely says what all rulers conceal when he declares that soldiers must fire on their own kindred, brothers, fathers, mothers, if he gives the order.*]

Like a bold hypnotiser, he tests the degree of insensibility of the hypnotised subject. He touches his skin with a red-hot iron; the skin smokes and scorches, but the sleeper does not awake.—*The Kingdom of God is Within You*, p. 294.

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MILITARY HYPNOTISM

[*The reason why soldiers and officers consider themselves bound to kill, and to obey under the worst circumstances.*]

The sole explanation of this astonishing phenomenon is that they are in the condition of the hypnotised, who, they say, feel and act like the creatures they are commanded by the hypnotiser to represent. When, for instance, it is suggested to the hypnotised subject that he is lame, he begins to walk lame; that he is blind, and he cannot see; that he is a wild beast, and he begins to bite.

The essence of this state is that under the influence of one suggestion they lose the power of criticising their actions, and therefore do, without thinking, everything consistent with the suggestion to which they are led by example, precept, or insinuation.

The difference between those hypnotised by scientific men and those under the influence of the state hypnotism, is that an imaginary position is suggested to the former suddenly by one person in a very brief space of time, and so the hypnotised state appears to us in a striking and surprising form, while the imaginary position suggested by state influence is induced slowly, little by little, imperceptibly from childhood, sometimes during years, or even generations, and not in one person alone, but in a whole society.—*The Kingdom of God is Within You*, p. 466.

MILITARY HYPNOTISM DEFEATED

[*A body of soldiers are commanded to fire on a group of peasants, old, young, male, female. Will they do it? No one knows till the last minute.*]

At the last moment they will all find themselves in the position of a hypnotised man to whom it has been

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suggested to chop a log, who, coming up to what has been indicated to him as the log, with the axe already lifted to strike, sees that it is not a log but his sleeping brother. He may perform the act that has been suggested to him, and he may come to his senses at the moment of performing it. In the same way all these men may come to themselves in time, or they may go on to the end.

If they do not come to themselves, the most fearful crime will be committed, and then the hypnotic suggestion under which they act will be strengthened in all other men. If they do come to themselves, not only this terrible crime will not be perpetrated, many also who hear of the turn the affair has taken will be emancipated from the hypnotic influence in which they were held.—*The Kingdom of God is Within You*, p. 476.

THE LAW OF POWER

[We find it to be a law that the more actively men participate in affairs, the fewer orders they are able to give ; and that the more orders they give, the less are their numbers, until we come to a single man who takes no part whatever in events, and who has nothing to do but to give orders. The relations between the men who give the orders and the men who receive them is the essence of the idea which we call power.]

Every army is composed of soldiers, who form the majority, then of corporals, then various minor officers, then colonels, then generals, etc., the number of each class diminishing as we ascend the military hierarchy, till we find supreme power concentrated in a single man.

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The organisation of an army may be likened to a cone. The base, where the diameter is largest, is composed of soldiers; the successive sections are officers of superior rank; and at the summit of the cone sits the commander-in-chief.

The soldiers, who are by far the most numerous, and who form the lowermost portion of the cone, take a direct part in events; they kill, they burn, they pillage, and all the time they receive orders from their superiors, and never give any orders themselves.

The subalterns are less numerous, and they participate less actively in what is going on, but they give orders.

The officer of a higher rank does still less, but he gives more frequent orders.

The general gives orders to the troops, and tells them where to go; he never fires a shot himself.

The commander-in-chief takes no part in action, but issues general orders for the movement of masses of troops.

The same relations exist between men who are united for any common action, whether the end in view be industry, or commerce, or any other enterprise.—*Power and Liberty*, p. 68.

GOVERNMENTS NECESSARILY MILITARY

[*The abolition of war would be the abolition of rulers, hence governments will never agree, no matter how much talk there may be about it.*]

When I was a little boy, they told me if I wanted to catch a bird I must put salt on its tail. I ran after the birds with the salt in my hand, but I soon convinced myself that if I could put salt on a bird's

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tail, I could catch it, and realised that I had been hoaxed.

People ought to realise the same fact when they read books and articles on arbitration and disarmament.

If one could put salt on a bird's tail, it would be because it could not fly and there would be no difficulty in catching it. If the bird had wings and did not want to be caught, it would not let one put salt on its tail, because the speciality of a bird is to fly. In precisely the same way the speciality of government is not to obey, but to enforce obedience. And a government is only a government so long as it can make itself obeyed, and therefore it always strives for that, and will never willingly abandon its power. But since it is on the army that the power of government rests, it will never give up the army, and the use of the army in war.—*The Kingdom of God is Within You*, p. 208.

GOVERNMENTS NECESSARILY DESTROY FREEDOM

[*The combinations called states are held together by violence, by coercion, and true freedom is impossible.*]

To bind and keep together a bundle of wood, a strong rope is necessary and a certain tension of it. So also to keep together in one state a great collection of men, a certain degree of applied coercion is necessary. In the case of the wood the difference may be only in its relative position, in such and not other pieces of wood being directly submitted to the pressure of the rope; but the power holding them together is one and the same in whatever position the pieces may be placed.

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State coercion may be compared to a black thread upon which beads are loosely strung. The beads are men. The black thread is the state. So long as the beads are on the thread they will not be able to move freely. They may all be gathered together on one side, and on this side the black thread will not be visible between them; but on the other side a large portion of the thread will be bare (despotism). One may arrange the beads together in separate groups, leaving corresponding intervals of black thread between these groups (constitutional monarchy). One may leave a small portion of thread between each bead (republic). But so long as the beads are not taken off the thread, so long as the thread is not severed, the black thread cannot possibly be concealed.—*The End of the Age*, pp. 81, 82.

PEOPLE IN BONDAGE

[*People set up, submit to, and maintain organised military government for their own enslavement.*]

They carefully tie themselves so that one man can have them at his mercy; then they throw away the end of the rope that ties them and leave it trailing, for some rascal or fool to seize and to do them whatever harm he likes.—*Patriotism and Government*, p. 25.

STATE ORGANISATIONS HARMFUL AND UNNECESSARY

[*It is absurd to argue that one must not interfere with existing arrangements on the ground that greater evils will follow.*]

Only touch one brick of the thousand bricks piled into a narrow column, several yards high, and all the

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bricks will tumble down and smash! But the fact that any brick extracted, or any push administered, will destroy such a column and smash the bricks, certainly does not prove it to be wise to keep the bricks in such an unnatural and inconvenient position. On the contrary, it shows that bricks should not be piled in such a column, but that they should be arranged so that they may lie firmly and so that they can be made use of without destroying the whole erection.—*The One Thing Needful*, p. 25.

SELF-GOVERNING PEOPLES NOT FREE

[*Citizens with their vote imagine that by electing their governors they are obeying themselves, by laws of their own making, and are therefore free.*]

These men are as prisoners imagining that they are free if they have the right to vote in the election of the gaolers for the internal administrative measures in the prison.—*The End of the Age*, p. 47.

SLAVERY OF OUR TIME

[*All the ameliorations for the working people only substitute one form of slavery for another.*]

What is taking place is very much like what a gaoler does, when he changes the chains from the neck to the arms, or from the arms to the legs, or when he takes them off, but fastens the bolts and bars.—*The Slavery of our Time*, p. 45.

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STATE REORGANISATION MERELY A CHANGE OF VIOLENCE

[*Men should cease to organise and maintain coercion in any form, since no alteration can effect any improvement in their position.*]

Even as a man carrying a useless weight might keep changing its form, or removing it from his back to his shoulders, or from his shoulders to his waist, and then again to his back, without the thought occurring to him of doing the one thing necessary—throwing it away.—*The One Thing Needful*, p. 43.

GOVERNMENTS OUTGROWN

[*The people, becoming enlightened, have less and less need of governments.*]

The shell is necessary for the egg until the bird is hatched. But when the bird is ready, the shell is but a hindrance.—*An Appeal to Russians*.

GOVERNMENTS NOT INDISPENSABLE

[*Abstract reasoning cannot settle whether the time has come to make an end of government; but there exists a living means of settling it beyond dispute.*]

We may dispute upon the question whether the nestlings are ready to do without the mother-hen and to come out of the eggs, or whether they are not yet advanced enough. But the young birds will decide the question without any regard for our arguments when they find themselves cramped for

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space in the eggs. Then they will begin to try them with their beaks, and come out of them of their own accord.

If a man, through the growth of a higher conscience, can no longer comply with the demands of government, he finds himself cramped by it, and at the same time no longer needs its protection. When this comes to pass, the question whether men are ready to discard the governmental type is solved. And the conclusion will be as final for them as for the young birds hatched out of the eggs. Just as no power in the world can put them back into the shells, so can no power in the world bring men again under the governmental type of society when once they have outgrown it. . . . All the reasoning in the world cannot make the man who has outgrown the governmental form of society take part in actions disallowed by his conscience, any more than the full-grown bird can be made to return into the egg-shell. —*The Kingdom of God is Within You*, p. 342.

THE STATE FORM OF LIFE SHOULD BE ABOLISHED

[*There is a practical answer to the question whether the time has arrived for abolishing the State—viz., that men outgrow and refuse to be coerced into submitting to it.*]

The question whether the young birds of a nest are old enough to break their shells and dispense with their mother is decided, quite independently of any opinion, by the young birds themselves, who become the absolute arbiters of the case as soon as they grow too large for their shells, and begin to break them with their beaks.—*The One Thing Needful*, p. 28.

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ORGANISATION WILL NEVER PRODUCE SOCIAL EQUALITY

[Everyone must follow the unperturbed impulse of heart, conscience, reason, faith; the law of life, call it what you will.]

Bees and ants live socially, not because they know what organisation is most advantageous for them and follow it—they have no idea of expediency, harmony, the wisdom of the hive or ant-hill as they appear to us,—but because they give themselves up to what we call the instinct inherent in them; they submit, not philosophising, cunningly, but straightforwardly, to their law of life. I can imagine that if bees, in addition to their instinct, as we call it, in addition to the consciousness of their law, were able to invent the best organisation of their social life, they would invent such a life that they would perish.—*Some Social Remedies*, p. 22.

GOVERNMENTS DOOMED

[Those martyrs who suffer rather than pay taxes, take oaths, or do military service, are bringing governments to an end more rapidly than socialists, anarchists, and other active resisters; and the governments are aware of it.]

It is like the position of a conqueror who is trying to save a town which has been set on fire by its own inhabitants. Directly he puts out the conflagration in one place, it is alight in two other places; directly he gives in to the fire and cuts off what is on fire from a large building, the building itself is alight at both ends. These separate fires may be few, but they are

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burning with a flame which, however small a spark it starts from, never ceases till it has set the whole ablaze.—*The Kingdom of God is Within You*, p. 336.

CIVILISATION (MODERN) DOOMED

[*In spite of reason, philosophy, science, and Christianity, the humanity of our time seems unable to turn aside from the manifestly destructive pathway of war.*]

Men of our Christian world and of our time are like a man who, having missed the right turning, the farther he goes the more he becomes convinced that he is going the wrong way. Yet the greater his doubts the quicker and the more desperately does he hurry on, consoling himself with the thought that he will arrive somewhere. But the time comes when it becomes quite clear that the way along which he is going will lead to nothing but a precipice, which he is already beginning to discern before him.—*Bethink Yourselves*, p. 13.

SOCIETY BECOMING LESS STABLE

[*The number of the workers who produce the prime necessities of life is diminishing, while the number of those who use luxuries is increasing; such a way of life cannot continue.*]

What is happening is as though there were a man whose body went on increasing in weight, while the legs that supported it grew continually thinner and weaker. When the support had vanished the body would have to fall.—*The Russian Revolution*, p. 12.

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FORCE OF SOCIAL HABIT

[*Communities (like Moscow before its occupation by the French) involuntarily pursue their habitual life though they know their destruction is at hand.*]

Just as a criminal, led out to punishment, knows that he is about to be killed, but still looks around, and straightens his ill-fitting cap.—*War and Peace*, vol. iii. p. 321.

DIVISION OF LABOUR

[*The distribution of wealth based upon the division of labour is a means whereby some utilise the labour of others ; and it is the folly of political economists to think that by perfecting such means happiness will ensue to all.*]

Men are standing by an ever-increasing spring of water, and are busy turning it aside from thirsty men, and then they assert that it is they who produce this water, and that soon there will be so much of it that everybody will have enough and to spare. And this water, which has been running unceasingly, and nourishing all mankind, is not only not the result of the activity of those men, who, standing at the source of it, turn it aside, but this water runs and spreads itself in spite of the endeavours of those men to stop it from doing so.—*What Must We do Then ?* p. 192.

LUXURY PROMOTES POVERTY

[*The enjoyments of the rich are ensured by much hard and unprofitable labour, real slavery on the part of the poor.*]

We are disgusted, and we do not understand the enjoyment of naughty boys who have squeezed a

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dog's tail into a piece of split wood. How is it, then, that in our enjoyments we become blind, and do not see that cleft in which we have pinched those men who suffer for our enjoyment?—*What Must We do Then ?* p. 130.

THE POOR INTIMIDATED BY VIOLENCE

[*The poor consent to be oppressed, beaten, robbed, only because they have suffered so much, and have thoroughly learned to submit.*]

Just as a trained tiger, who does not eat meat put under his nose, and jumps over a stick at the word of command, does not act thus because he likes it, but because he remembers the red-hot irons or the fast with which he was punished every time he did not obey, so men submitting to what is disadvantageous or even ruinous to them, and considered by them as unjust, act thus because they remember what they suffered for resisting it.—*The Kingdom of God is Within You*, p. 417.

CLASSES V. MASSES

[*The pretended care of the ruling classes for the welfare of working-people by regulating their labour, is humbug, or anxiety to keep the slave fit for his work ; they are less disposed than ever to set them free.*]

The attitude of the ruling classes to the labourers is that of a man who has felled his adversary to the earth and holds him down, not so much because he wants to hold him down, as because he knows that if he let him go, even for a second, he would himself be

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stabbed, for his adversary is infuriated and has a knife in his hand.—*The Kingdom of God is Within You*, p. 170.

EXPLOITATION OF LABOUR

[*Men ought to strive against the Sin of Idleness by refraining from laying upon others that labour they ought to perform for themselves.*]

To compel others to work for the satisfaction of one's needs is as reasonable as it would be for a workman to destroy or spoil the tools of his companions in order to preserve or improve his own tool, which should be used up in the performance of the work to which both he and his companions are appointed.—*The Christian Teaching*, p. 51.

LABOUR THE DUTY OF ALL

[*The poverty of the masses is due to the fact that so many others live upon their labours; whereas each should labour for himself and enjoy the fruit of his own labour.*]

Men in this world are like those on a dismantled or water-logged ship with a short allowance of food; all are put by God, or by nature, in such a position that they must husband their food, and unceasingly war with want.—*What Must We do Then?* p. 142.

BREAD-LABOUR THE PRIME DUTY

[*The prime duty is not to adorn or amuse men, but to save them from perishing from want; the love which Christ teaches will show how to do it.*]

A man who believes in the teaching of Christ can no more think of asking what positive acts he must

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perform than a spring of water bubbling from the ground could imagine such a question. It flows, giving water to the earth, the grass, the trees, the birds, animals, and men. . . .

As a spring of water cannot question in what direction it should flow, whether upwards to the grass and leaves of the trees or downwards to their roots, so a man who believes in the teaching of the Truth cannot question where he is to begin. . . .

And as spring water flows upon the surface and fills the ponds, giving water to animals and men only after it has soaked the earth, so a man who believes in the teaching of the Truth can attend to the less urgent needs of mankind only after he has satisfied their supreme need—when he has fed them and rescued them from destruction in their struggle with want.—*The Triumph of Labour*, p. 12.

LAND THE OBJECTIVE OF TRUE REFORM

[*The dreadful blindness and perversity of political reformers, revolutionists, and government officials, who insist that what the people need is European institutions instead of simply giving them land.*]

The whole of the activity of governmental as well as of anti-governmental servants of the people, resembles that of a man who, whilst trying to help a horse stuck in a bog, sits in the cart and transfers from one place to another the load which is in the cart, imagining that he can thus help matters.—*A Great Iniquity*, p. 26.

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LAND THE ONE THING NEEDFUL

[Want of land is the chief cause of poverty. To improve the lot of the people do not give them improved institutions ; give them access to the land ; particularly in Russia.]

People have driven a herd of cows, on the milk products of which they are fed, into an enclosure. The cows have eaten up and trampled the forage in the enclosure; they are hungry; they have chewed each other's tails; they low and moan, imploring to be released from the enclosure and set free in the pastures. But the very men who feed themselves on the milk of these cows have set around the enclosure plantations of mint, of plants for dyeing purposes, and of tobacco; they have cultivated flowers, laid out a racecourse, a park, and a lawn-tennis ground, and they do not let out the cows lest they spoil these arrangements. But the cows bellow, get thin, and the men begin to be afraid that the cows may cease to yield milk, and they invent various means of improving the condition of these cows. They erect sheds over them; they introduce wet brushes for rubbing the cows; they gild their horns, alter the hour of milking, concern themselves with the housing and treating of invalid and old cows; they invent new and improved methods of milking; they expect that some kind of wonderfully nutritious grass they have sown in the enclosure will grow up. They argue about these and many other varied matters, but they do not, cannot, without disturbing all they have arranged around the enclosure, do the only simple thing necessary for themselves as well as for the cows—to wit, the taking

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down of the fence and granting the cows their natural freedom of using in plenty the pastures surrounding them.—*A Great Iniquity*, p. 19.

BREAD-LABOUR SHOULD BE UNIVERSAL

[*To fulfil, instead of to evade, the law that each man should earn his bread by the sweat of his brow, would remove all social troubles.*]

A man puts no bottom to his tub, but invents every other complicated arrangement for keeping the water in. Of such a sort is the trouble we take to cure existing evils.—*The Triumph of Labour*, p. 6.

[*The participation of all in "bread labour," and its acknowledgment as the chief of all human business, would accomplish what, to use a simile, a man might accomplish, who*] finding an overturned cart drawn along by foolish people, should set it again upon its wheels; the cart would be saved from further damage, and it would advance easily. Our life, with its contempt for, and rejection of, "bread labour," and our attempts to repair its evils, are represented by a cart dragged along with its wheels uppermost. And all our efforts to mend this state of things will be in vain till we turn the cart up and place it as it should stand.—*ibid.*, p. 9.

LIVING THE TRUTH WE SEE

[*To feed the hungry by our own "bread-labour" will lead to calmness and joy, instead of to the disasters we dreaded.*]

You shall see, too, that what seemed to you once a little island, on which you stood to escape the over-

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whelming sea, is in reality a swamp in which you were sinking, and that the sea you feared was dry land, along which you may advance calm, secure, joyous.—*The Triumph of Labour*, p. 16.

FEAR OF COMMITTING OURSELVES TO THE TRUTH

[*The present condition of society is far more alarming than any possible disaster from trying Christ's way.*]

Fearing to make the effort to detach ourselves from our perilous position because the future is not fully clear to us, we are like passengers in a foundering ship who, through being afraid to trust themselves to the boat which would carry them to the shore, shut themselves up in the cabin and refuse to come out of it; or like sheep which, terrified by their barn being on fire, huddle in a corner and do not go out of the wide-open door.—*The Kingdom of God is Within You*, p. 376.

HYPOCRISY OF MODERN SOCIETY

[*The hypocrisy of the modern world, following after all kind of schemes for the amelioration of society, instead of just living the Christian life, far surpasses that of the Pharisees.*]

A man of the modern world who profits by the order of things based on violence, and at the same time protests that he loves his neighbour, and does not observe what he is doing in his daily life to his neighbour, is like a brigand who has spent his life in robbing men and who, caught at last, knife in hand, in the very act of striking his shrieking victim, should declare that he had no idea that what he was doing

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was disagreeable to the man he had robbed and was prepared to murder.—*The Kingdom of God is Within You*, p. 494.

POLITICAL REFORMS UNSOUND

[*The only way to serve men is to live the good life for oneself ; and all attempts at rapid realisation of the ideal by political activity only impedes it.*]

It would be very well if one could quickly, immediately, grow a forest. But one cannot do this ; one must wait till the seeds shoot, then the leaves, then the branches, and then the trees will grow up.

One can stick branches into the ground, and for a short time they will resemble a wood, but it will be only a resemblance. The same with a rapid establishment of good social order amongst men. One can arrange a resemblance of good order, as do the governments, but these imitations only remove the possibility of true order.—*Appeal to Social Reformers*, p. 23.

PERSONAL LIVING THE ONLY MEANS OF SOCIAL HAPPINESS

[*Socialists think material wealth might overflow the world, each having his share, the rich dividing with the poor.*]

As unwise a proceeding as it would be to increase the quantity of wood thrown into a stove in order to increase the warmth of a house in which the stoves have no dampers. However much you may augment the fire, the cold air becoming heated will rise, and fresh cold air will at once take its place; and there-

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fore no equal distribution of warmth in the house will be attained. This will continue as long as there is access for the cold air and an outlet for the hot.—*Some Social Remedies*, p. 17.

[The revolutionist would abolish the upper classes by whom all the wealth is consumed.]

This is the same as if a man were to break the chimney through which the heat is disappearing, supposing that when there is no chimney the heat will not pass away. But the heat will pass out through the hole left by the chimney itself, if the current be the same. In the same way wealth will all go to the men in authority, so long as authority exists.—*ibid.*, p. 18.

[Governors, without changing the existing order, take from the upper classes a small portion of their wealth, and throw it into the bottomless abyss of poverty.]

As if one were to arrange on the top of the chimney, through which the heat is passing, fans, and to fan the heat, trying to drive it down to the cold layers. An occupation obviously difficult and useless, because, while the heat ascends from below, however much one may drive it down (and one cannot drive down much), it will at once again rise up, and all the exertion will be wasted.—*ibid.*, p. 18.

[The co-operative principle would have everyone working for the common good, afterwards receiving his share of the common wealth.]

It supposes that during the existing upward current, *i.e.* the motive of striving after the best, it is possible

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to persuade the particles of air not to rise in proportion to the heat.

There is only one means, and that is to stop up the hole of worldly desire. This alone would give equally distributed heat.—*ibid.*, p. 20.

GOVERNMENTS PRODUCE REVOLUTIONISTS

[Government measures produce not only a feeling of revolt, but a policy of retaliation and revolution by acts of similar violence towards the government which has given the object-lesson.]

If you did not exist, neither would they ; so that when you try to suppress them by force, you behave like a man who presses with his whole weight against a door that opens towards him.—*The Hanging Czar*, p. 8.

VIOLENCE NOT A TRUE CAUSE OF PROGRESS

[Spiritual impulse is the only true cause of progress, yet people think to make men advance by means of external force.]

They make the same mistake as men who, trying to set a steam-engine in motion, should turn its wheels round with their hands, not suspecting that the underlying cause of its movement was the expansion of the steam, and not the motion of the wheels. By turning the wheels by hand and by levers they could only produce a semblance of movement, and meantime they would be wrenching the wheels and so preventing their being fit for real movement.—*The Kingdom of God is Within You*, p. 368.

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REFORM BY VIOLENCE

[It seems natural that those who live by the unlawful profit of the worker's labour should have it forcibly taken away from them ; but this method always aggravates the sufferings of the workers.]

In trying to oppose violence to violence, you, working men, do what a man bound with ropes would do if, to free himself, he should tug at the ropes: he would only tighten the knots which fetter him. The same is true as regards your attempts by means of violence to take away what is withheld from you by means of violence.—*To the Working People*, p. 132.

VIOLENT REVOLUTIONS INEFFECTUAL

[Society is bound into a compact mass by deceit ; and the aim of the whole intellectual activity of mankind should be to break up that aggregate of deceit.]

All revolutions are attempts to break up this mass by violence. Men imagine that if they once disperse it, it will cease to exist, and they strike it furiously in order to break it up, but only weld the atoms more compactly, which must rather each be endowed with an impulsion of its own before the mass can be finally disintegrated.—*Christ's Christianity*, p. 313.

HASTEN SLOWLY

[Time and Patience necessary for great enterprises.]

It was not best to pluck the apple while it was green ; it would fall of itself when it got ripe. But if you pluck it green, then it spoils the apple and the

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tree, and sets your teeth on edge as well.—*War and Peace*, vol. iv. p. 118.

SOCIAL REFORMERS DISPARAGING INDIVIDUAL EFFORT

[*The sufferings of individual non-resistants have brought the overthrow of the ruling authorities within sight; yet social reformers say that it is not necessary, it is even pernicious and immoral, for every man separately to work out his own freedom.*]

As though, while one set of men have been at work a long while turning a river into a new channel, and had dug out a complete water-course, and had only to open the flood-gates for the water to rush in and do the rest, another set of men should come along and begin to advise them that it would be much better, instead of letting the water out, to construct a machine which would ladle the water up from one side and pour it over the other side.—*The Kingdom of God is Within You*, p. 336.

INDIVIDUAL EFFORT ALONE CAN RECONSTRUCT SOCIETY

[*It is a fallacy to imagine that the amelioration of life can come as a result of a possible reconstruction of society, instead of being the result of the personal efforts of individual men.*]

The idea is promulgated that men ought not to walk on their own legs where they want and ought to go, but that a kind of floor under their feet will be moved somehow, so that on it they can reach

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where they ought to go without moving their own legs. And therefore all their efforts ought to be directed, not to going so far as their strength allows in the direction they ought to go, but to standing still and constructing such a floor.—*The Kingdom of God is Within You*, p. 309.

INDIVIDUAL FREEDOM THE WAY TO UNIVERSAL FREEDOM

[*Nothing hinders men's emancipation more than the amazing error that it is possible to hit upon an external united way of gaining freedom, instead of every man directing his energies to freeing himself.*]

It is much as if men were to maintain that to make up a fire there was no need to kindle any of the coals, but that all that was necessary was to arrange the coals in a certain order.—*The Kingdom of God is Within You*, p. 317.

INDIVIDUAL OBEDIENCE THE WAY OF SOCIAL SALVATION

[*The only guide for Christian action is the divine principle within each man; the truth that makes men free, each free for himself, and freeing the whole world from external power.*]

Men in their present condition are like a swarm of bees hanging in a cluster to a branch. The position of the bees on the branch is temporary, and must inevitably be changed. They must start off and find themselves a habitation. Each of the bees knows this, and desires to change her own and the others'

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position, but no one of them can do it till the rest of them do it. They cannot all start off at once, because one hangs on to another and hinders her from separating from the swarm, and therefore they all continue to hang there. It would seem that the bees could never escape from their position, just as it seems that worldly men caught in the toils of the state conception of life can never escape. And there would be no escape for the bees if each of them were not a living, separate creature, endowed with wings of its own. Similarly there would be no escape for men if each were not a living being endowed with the faculty of entering into the Christian conception of life.

If every bee who could fly did not try to fly, the others, too, would never be stirred, and the swarm would never change its position. And if the man who has mastered the Christian conception of life would not, without waiting for other people, begin to live in accordance with this conception, mankind would never change its position. But only let one bee spread her wings, start off and fly away, and after her another, and another, and the clinging, inert cluster would become a freely flying swarm of bees. Just in the same way, only let one man look at life as Christianity teaches him to look at it, and after him let another and another do the same, and the enchanted circle of existence in the state conception of life, from which there seemed no escape, will be broken through.

But men think that to set all men free by this means is too slow a process, that they must find some other means by which they could set all men free at once. It is just as though the bees who want to

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start and fly away should consider it too long a process to wait for all the swarm to start one by one, and should think they ought to find some means by which it would not be necessary for every separate bee to spread her wings and fly off, but by which the whole swarm could fly at once where it wanted to. But that is not possible ; till a first, a second, a third, a hundredth bee spreads her wings and flies off of her own accord, the swarm will not fly off and will not begin its new life. Till every individual man makes the Christian conception of life his own, and begins to live in accord with it, there can be no solution of the problem of human life, and no establishment of a new form of life.—*The Kingdom of God is Within You*, p. 307.

[*Occasionally individuals refuse to swear allegiance, or pay taxes, or do military service, and are punished.*]

These are the individual bees, who are beginning to separate from the swarm, and are flying near it, waiting till the whole swarm can no longer be prevented from starting off after them.—*The Kingdom of God is Within You*, p. 319.

LAWS OF HISTORY

[*Wars and historical movements do not arise from the volitions of conquerors. To find the causes we must select for study the homogeneous, infinitesimal elements which regulate the masses. Experiments in this have already been made.*]

In every case when I, looking at my watch, observe that the hand points at ten, I hear the bells ringing

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in the neighbouring church ; but from the fact that in every case when the hand reaches ten o'clock the ringing of the bells begins, I have no right to draw the conclusion that the position of the hands is the cause of the motion in the bells.

Every time when I observe an engine in motion I hear the sound of the whistle, I see the valves open, and the wheels in motion ; but from this I have no right to conclude that the whistle and the movement of the wheels are the cause of the movement of the engine.

The peasants say that in late spring the cold wind blows because the oak-tree is budding, and it is a fact that every spring a cold wind blows when the oaks are in bloom. But, although the cause of the cold wind blowing during the blossoming-time of the oaks is unknown to me, I am unable to agree with the peasants in attributing the cause of the cold winds to the bourgeoning buds on the oaks, for the reason that the force of the wind has nothing to do with the oak-buds. I see only a coincidence of their conditions, which is found in all the phenomena of life, and I see that, no matter how carefully I may contemplate the hands of the watch, the valves and wheels of the engine, and the oak-buds, I shall never learn the cause that makes the church-bell chime, the engine to move, and the wind to blow in the spring. To discover this, I must entirely change my point of view, and study the laws that regulate steam, bells, and the wind.

History must do the same thing.—*War and Peace*, vol. iii. p. 285.

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LAW OF HISTORICAL PHENOMENA

[*Why are there wars or revolutions? We know not. We only know that for the accomplishment of this or that action men band together into a certain group in which all take a share, and we say that this is so because it is unthinkable otherwise, that it is a law. The concept of a cause is inapplicable. In the last analysis we reach the circle of Eternity, to that ultimate limit to which in every domain of thought the human mind must come, unless it is playing with its subject.*]

Electricity produces heat ; heat produces electricity. Atoms attract each other ; atoms repel each other.

Speaking of the reciprocal action of heat and electricity, and about the atoms, we cannot say why this is so, but we say that it is, because it is unthinkable in any other way, because it must be so, because it is a law.—*War and Peace*, vol. iv. p. 345.

THE IDEA OF POWER

[*The only way of explaining the movement of peoples is by forming a conception of a force equal to the sum of the movements of peoples. The historians have failed.*]

A locomotive is in motion. What makes it go?

The muzhik replies that it is the devil ; another says it moves because the wheels go round ; a third assures us that the cause of motion is the smoke which the wind bears away.

The muzhik will not give up his opinion without a struggle. He is convinced that his explanation is the most satisfactory and complete to be found. To undeceive him, you must prove to him that the devil

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does not exist ; or another muzhik must explain to him that it is not the devil, but the German engineer who makes the locomotive go.

He who attributes the movements of the locomotive to the fact that the wheels go round, is inconsistent with himself, because from the moment that he begins to analyse the movement of the machine, he ought logically to discover the final cause of the motion of the locomotive in the force of the steam imprisoned in the boiler.

He who accounts for the motion of the locomotive by the smoke that the wind blows away, evidently seizes upon the first manifestation that attracts his attention, and denominates it a cause.

The only way in which we can explain the motion of the locomotive, is by getting an idea of a force equivalent to the observed movement.—*Power and Liberty*, p. 34.

HISTORIANS AT FAULT

[*Historians invent explanations of events to relieve their heroes from moral responsibility.*]

The imaginary object bears the same relation to the event that a cow-catcher does to a locomotive ; it clears the road of moral responsibility.—*Power and Liberty*, p. 75.

GREAT MEN ONLY TAGS

[*Napoleon and Alexander appeared to act by their own free will, but every one of their actions was beyond the scope of volition, was correlated with the whole trend of history.*]

In the events of history so-called great men are merely tags that supply a name to the event, and

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have quite as little connection with the event itself as the tag.— *War and Peace*, vol. iii. p. 5.

GOVERNORS NOT LEADERS

[*In quiet times administrators imagine that it is by their efforts the population lives and moves, and are full of satisfaction ; but when trouble comes they are undeceived, and their souls are vexed.*]

So long as the historical sea is calm, the pilot-administrator in his fragile craft, who holds by his boat-hook to the ship of State, while moving, must imagine that it is by his efforts the ship which he is steering moves. But only let a storm arise, the sea grow tempestuous and toss the ship itself, and then any such illusion is impossible. The ship drives on in its own prodigious, independent course, the boat-hook is not sufficient for the tossing ship, and the pilot is suddenly reduced from the position of director, the fountain-head of force, to a humiliated, useless, and feeble man.— *War and Peace*, vol. iii. p. 368.

HISTORICAL MOVEMENTS INEXPLICABLE

[*Historical events cannot be explained by the theory of the transference of the will of the masses to historical personages. The fallacy illustrated according to the three classes of historians who believe :*

- (1) *In the unconditional transference of power.*
- (2) *In the transference of power under certain conditions considered indeterminate.*
- (3) *That all historical personages, from monarchs to journalists, are the expressions of their own time.*]

(1) The herd go in that direction because the animal at the head leads them there, and the accumu-

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lated will of all the other animals is transferred to the leader of the herd.

(2) If the animals moving at the head of the herd change their direction, it is because the accumulated will of all the animals is transferred from one leader to another, according as this or that animal conducts them in the direction chosen by the herd.

(3) If the animals at the head of the herd constantly change about, and if the course of the whole herd constantly varies, it is from the fact that, in order to attain the direction which we observed, the animals transfer their will to those other animals observed by us; and, in order to study the movements of the herd, we must study all the animals under whose influence the herd is led from side to side.—*War and Peace*, vol. iv. p. 335.

CAUSES OF HISTORICAL EVENTS

[*History is the unconscious, universal life of humanity, in the aggregate; is the result of inevitable laws which we do not fully understand, and, consequently, is pre-ordained from all eternity.*]

When an apple is ripe and falls, what makes it fall? Is it the attraction of gravitation? or is it because its stem withers? or because the sun dries it up? or because it is heavy? or because the wind shakes it? or because the small boy standing underneath is hungry for it?

There is no such proximate cause. The whole thing is the result of all those conditions, in accordance with which every vital, organic, complex event occurs. And the botanist who argues that the apple fell from the effect of decomposing vegetable tissue, or the like

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is just as much in the right as the boy who, standing below, declares that the apple fell because he wanted to eat it, and prayed for it.—*War and Peace*, vol. iii. p. 5.

HISTORICAL PROCESSES AND ENDS NOT UNDERSTOOD

[*The objects of historical personages and nations hitherto baffles analysis and comprehension.*]

As the sun and every atom of ether is a sphere perfect in itself, and at the same time only an atom in the mighty All inaccessible to man, so each individual has within himself his own objects, and at the same time serves the common object inaccessible to man.

The bee, poising on a flower, stings a child. And the child is afraid of bees, and declares that the object of bees is to sting people.

The poet admires the bee sucking from the calyx of a flower, and declares to us that the object of bees is to absorb into themselves the aroma of the flowers.

The bee-keeper, observing that the bee gathers pollen and brings it home to the hive, declares that the object of bees is the manufacture of honey.

Another bee-keeper, observing more closely the habits of the swarm, declares that the bee gathers pollen for the nourishment of the young bees and the exploitation of the queen, and that the object of the bee is the propagation of the species.

A botanist observes that the bee, in flying with the dust of a dicocious flower to the pistils of another, fertilises it; and the botanist sees in this the object of the bee.

Another, observing the transmigration of plants, sees

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that the bee assists in this transmigration; and this new observer may say that in this consists the object of the bee.

But the final object of the bee is not wholly included in the first or the second or the third of the objects which the human mind is able to discover.

The higher the human mind rises in its efforts to discover these objects, the more evident it is that the final object is inaccessible to man.

Man can only observe the correlation existing between the life of the bee and the other phenomena of life.—*War and Peace*, vol. iv. p. 262.

HISTORICAL EVENTS NOT THE RESULT OF THE WILL OF LEADERS

[Only when we apply the law of continuous and uninterrupted motion to historical events do we see that they are brought about by the will neither of the masses nor their leaders, but have the appearance of being predicted and preordained.]

When a ship moves, whatever may be her course there will always be visible in front of the prow a ripple of the sundered waves. For the men who are on board of the ship the movement of this ripple would be the only observable motion.

Only by observing closely, moment by moment, the movement of this ripple, and comparing this movement with the motion of the ship, can we persuade ourselves that each moment of the movement of the ripple is determined by the motion of the ship, and that we were led into error by the very fact that we ourselves were imperceptibly moving. . . . In whatever direc-

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tion the ship moves, the ripple, which does not guide or even condition its movement, boils in front of her and will seem, to an observer at a distance, not only to be spontaneously moving, but even directing the movement of the ship.—*War and Peace*, vol. iv. p. 343.

III

ART, SCIENCE, AND ETHICS



ART, SCIENCE, AND ETHICS

ART AS THE COMMUNICATION OF FEELING

[Art begins when a person, having experienced an original feeling, succeeds in making others share that feeling.]

A boy, having experienced, let us say, fear on encountering a wolf, relates that encounter; and, in order to evoke in others the feeling he has experienced, describes himself, his condition before the encounter, the surroundings, the wood, his own light-heartedness, and then the wolf's appearance, its movements, the distance between himself and the wolf, etc. All this, if only the boy when telling the story again experiences the feelings he had lived through, and infects the hearers, and compels them to feel what the narrator had experienced, is art. If, even, the boy had not seen a wolf, but had frequently been afraid of one, and if, wishing to evoke in others the fear he had felt, he invented an encounter with a wolf, and recounted it so as to make his hearers share the feelings he experienced when he feared the wolf, that also would be art.—*What is Art?*
p. 49.

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ART READILY UNDERSTOOD BY ALL

[*The aim of art being to infect people with the emotion experienced by the artist, it follows that what the people cannot understand and feel is not true art.*]

People promise to let a man see a certain show ; he enters and sees nothing. He is told that this is because his sight is not prepared for this show. But the man well knows that he sees quite well, and if he does not see what people promised to show him, he only concludes (as is quite just) that those who undertook to show him the spectacle have not fulfilled their engagement.—*What is Art ?* p. 104.

ART A RARE PRODUCT

[*An enormous number of songs, pictures, poems, novels, etc., are produced every year, few of them real art, but it is said that these unsuccessful attempts are necessary to get the real works of art.*]

But such reasoning is as though a baker, in reply to a reproach that his bread was bad, were to say that if it were not for the hundreds of spoiled loaves there would not be any well-baked ones.—*What is Art ?* p. 144.

SCIENCE INSUFFICIENT

[*Scientific explanations of the problem of existence cannot take the place of those offered by Christianity.*]

He (Levin) was in the position of a man who seeks to find food in a toy-store or a gun-shop.—*Anna Karénina*, p. 742.

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PRETENSIONS OF SCIENCE

[There is an institution, a corporation, an assembly of some sort, which is infallible, which announces that it will determine all the mysteries of life in the course of time ; and which is called science.]

Is it not evident that all this settlement of the question is merely a paraphrase of the kingdom of the Messiah, in which the part of the Messiah is played by science, and that, for the sake of having the explanation explain anything, it is necessary to believe in the dogmas of science as indisputably as the Hebrews believe in the Messiah, which is what the orthodox scientists do, with this difference only, that the orthodox Jew, representing to himself the Messiah as the envoy of God, can believe that all that the Messiah will establish by His power will be excellent, but the orthodox believer in science cannot, from the nature of things, believe that by means of the external investigation of needs the chief and only question concerning life can be decided?—"Life," p. 29.

SCIENTIFIC TERMS

[Science is supplanting the use of ordinary terms in their conventional senses by a kind of scientific volapük, distinguished from the real volapük only in this, that the real volapük calls existing objects and ideas by universal words, but the scientific volapük calls, by words which do not exist, ideas which do not exist.]

The best apothecary's shop is productive of the greatest injury if the labels are pasted on the bottles,

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not according to their contents, but to suit the convenience of the apothecary.—“*Life*,” p. 20.

SCIENCE MISDIRECTED

[*Science is occupied chiefly with the examination of inanimate objects, and the making of playthings, instead of teaching people how to live.*]

It is the same as if men who had badly ploughed a field and badly sown it with bad seed should walk on this field and treat the broken ears of corn, meanwhile trampling on the rest; and should then exhibit this art of treating the broken ears as a proof of their knowledge of agriculture.—*Modern Science*, p. 15.

DOCTORS AND MEDICINE

[*The only real value of medical attendance is to satisfy that eternal human demand for hope and consolation; that demand for sympathy and activity which a man experiences at a time of suffering.*]

They satisfied that eternal human demand—noticeable in a child in its simplest and most primitive form—to have the bruised place rubbed. The child tumbles down, and immediately runs to its mother or its nurse to be kissed and have the sore place rubbed, and its pains are alleviated as soon as the sore place is rubbed or kissed. The child cannot help believing that those who are stronger and wiser than he must have the means of giving him aid for his sufferings. And this hope of alleviation and expression of sympathy, at the time when the mother rubs the bump, are a comfort.—*War and Peace*, vol. iii. p. 70.

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THE STUDY OF LIFE

[Contemporary science does not study life in order to make life better, but to investigate its origin, thus abandoning the aim of reasoning.]

Let us picture to ourselves a man whose only means of livelihood is a mill. This man is the son and grandson of a miller, and knows thoroughly, by tradition, how to deal with every part of the mill, so that it shall grind well. This man, though ignorant of mechanics, adjusts all the parts of the mill, as he understands it, so that the product may be profitable and good, and that men may live and eat.

But it has chanced that this man has begun to reflect upon the construction of the mill, to hear some confused statements about its mechanism, and he has begun to reflect what part is turned by what other part.

And from the fly-wheel to the grind-stone, from the grind-stone to the mill-race, from the mill-race to the wheel, from the wheel to the gate, the dam, and the water, he has argued, to the conclusion that he has clearly comprehended that the whole matter lies in the dam and the river. And the man has rejoiced so greatly in this discovery of his that instead of scrutinising, as heretofore, the quality of the flour which comes forth, instead of raising and lowering the stones, of shoeing them, of tightening and slackening the belt, he has begun to study the river. And his mill has been thrown entirely out of gear. People have begun to tell the miller that he is not behaving rightly. He has disputed and continued to reason about the river. And he has worked so much, so

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very much over this, he has disputed so much and so hotly with those who have proved to him the falsity of his premises, that he has at last become convinced that the river is the mill itself.

To every proof of the falsity of his course of reasoning, such a miller will reply: "No mill grinds without water. Consequently, in order to know the mill, it is requisite to know how to admit the water, to know the force of its current, and whence it is derived; hence, in order to know the mill, it is necessary to know the river."

The miller cannot be logically controverted in his line of argument. The only means of dispelling his illusion lies in showing him that, in every course of reasoning, the reasoning itself is not so important as the place occupied by the reasoning, *i.e.* that, in order to meditate fruitfully, it is necessary to know upon what to meditate first, and what afterwards; to demonstrate to him that sensible activity is distinguished from senseless activity only in this, that wise activity disposes its meditations in the order of their importance, deciding what reasoning must come first, second, third, tenth, and so on. But senseless activity consists in reasoning without order. It must be demonstrated to him that the order of this arrangement is not accidental, but that it depends upon the object for which the reasoning is conducted.

The object of all courses of reasoning determines the order in which the separate trains of thought must be arranged in order to be understood.

And reasoning not bound together by a common aim of all the arguments is foolish, no matter how logical it may be.

The aim of the miller consists in producing good

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flour, and this aim, if he will keep it in view, will determine for him the most unquestionable regularity and order of sequence for his reasoning about the millstones, the wheel, the dam, and the river.

But, without this relation to the aim of his reasoning, the miller's arguments, no matter how fine and logical they may be, will be inherently irregular and, what is the principal consideration, vain; they will be like the reasoning of Kifa Mokeevitch,¹ when he argued as to what should be the thickness of the shell of an elephant's egg, if elephants were produced from the egg like birds . . . as to how much powder would be required to break the shell of an elephant's egg.—“*Life*,” p. 7.

STUDY OF LIFE

[*Study of the laws of animal existence (otherwise useful) is vain and deadly on the assumption that the law of reason is but a vision.*]

Such study is similar to that which a man should make by attentively studying all the changes and movements of the shadow of the living being, assuming that the cause of the movement of the living being is included in the changes and movements of its shadow.—“*Life*,” p. 97.

SOCIAL PURITY

[*Evolution tends to the perfection rather than the propagation of the race.*]

The highest race of animals is the human race. In order to hold its own in the struggle with other races

¹ An incoherent reasoner, introduced in part second of Gogol's *Dead Souls*.

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it must keep closely together, unite like a swarm of bees, and not go on endlessly multiplying and increasing. And, like the bees, it should bring up the sexless; that is to say, it ought to aim at restraint, and not by any means contribute to inflame the passions, as our social life seems deliberately instituted to do.—*The Kreutzer Sonata*, p. 52.

WOMEN PANDERING TO VICE

[*The society lady differs from the street woman only in that for amusement she plays with a passion which the other plys by necessity.*]

This woman of the street was like stagnant-smelling water offered to those whose thirst was greater than their disgust; that other in the theatre was like the poison which, unnoticed, poisons everything it gets into.—*Resurrection*, p. 381.

SOCIETY ARTS

[*A man awakened to the reality of life is in no mood to entertain the blandishments of the society miss.*]

NekhlúdoFF felt as a horse must feel when it is being caressed to make it submit to having the bit put in its mouth and be harnessed, and to-day he felt less than ever inclined to draw.—*Resurrection*, p. 120.

SIN MADE LOATHSOME

[*Confronted with the consequences of his sin, from which he cannot get away, the sinner realises how repulsive it is.*]

He felt himself in the position of a puppy, when its master, taking it by the scruff of its neck, rubs its

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nose in the mess it has made. The puppy whines, draws back and wants to get away as far as possible from the effects of its misdeed, but the pitiless master does not let go.—*Resurrection*, p. 93.

SIN AND CRUELTY

[*A sinner, confronted with the partner and victim of his sin, he as judge, she as prisoner, feels strange stirrings of conscience.*]

He now felt the same loathing and pity and vexation as when, out shooting, he was obliged to kill a wounded bird. The wounded bird struggles in the game-bag. One is disgusted and yet feels pity, and one is in a hurry to kill the bird and forget it.—*Resurrection*, p. 81.

LEGAL EXAMINATIONS

[*Dealings with prisoners at the bar affect shrewdness and precision, superior to all human weakness.*]

Their object the laying-down of a sort of gutter in which examiners wish the answers of the victim to trickle, so that he may be brought to the requisite point; namely, incrimination!—*War and Peace*, vol. iv. p. 34.

VIOLENCE NOT THE REMEDY FOR CRIME

[*Men argue that crime can be kept down only by force, whereas we have only to leave off manufacturing criminals by the various corrupting and brutalising agencies of civilisation.*]

We are just like ignorant doctors who put a man recovering from illness by the force of nature into

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the most unfavourable conditions of hygiene, and dose him with the most deleterious drugs, and then assert triumphantly that their hygiene and their drugs saved his life, when the patient would have been well long before if they had left him alone.—*The Kingdom of God is Within You*, p. 374.

THE TRUE LIFE REJECTED

[*Men direct their efforts to the amelioration of their existence, thus depriving themselves of the possibility of true life.*]

Men, vast numbers of men, who possess the possibility of a life of love and reason, find themselves in the position of those sheep who are being dragged out of a burning house, while they, imagining that people want to fling them into the fire, exert all their strength to contend with those who are trying to save them.—“*Life*,” p. 198.

CHARACTER BEFORE CIRCUMSTANCE

[*Improvement of character is the cause of all true service of the people: therefore the reformer should not follow the old delusion that the people are to be helped by new forms of government.*]

To alter the forms of life, hoping thereby to alter the character and life-conception of men, is like altering in various ways the position of wet wood in a stove, believing that there can be such a position of wet fuel as will cause it to catch fire. Only dry wood will take fire independently of the position in which it is placed.—*Appeal to Social Reformers*, p. 20.

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LIFE'S NEEDS AND ITS WANTS

[*Man has really no wants at all, or they are literally innumerable, according to the conditions of his existence.*]

What are called needs, *i.e.* the conditions of man's animal existence, may be compared with countless little balls which are capable of being inflated, of which some body or other should have been formed. All the little spheres are equal to each other, and have their own places and are not impeded in any way. As long as they are not inflated, all their wants are equal, and have room, and they do not feel painful until they are recognised. But all that is necessary is to begin to inflate one sphere, and it will occupy more space than all the rest: it will crowd the rest and be crowded itself. It is the same with wants: all that is required is to direct the rational consciousness upon one of them, and this recognised want takes possession of its whole life and makes the man's whole being suffer.—“*Life*,” p. 152.

UNINTELLIGENT VIEW OF LIFE

[*Finding it useless to try to define life, men say, “Let us just live !”*]

And, not knowing what life and its happiness are, it seems to them that they live, as it may seem to a man who is borne along by the waves, without exercising control of his course, that he is sailing to the place where he should go, and where he wishes to go.—“*Life*,” p. 55.

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UNINTELLIGENT USE OF LIFE

[Many live and die knowing that they do not know why they live, but believing that others know—the very people who know as little about it as those who depend upon them.]

New people come into existence, are born, grow up, and, looking upon this whirlpool of existence called life—in which old, grey, respected men, surrounded by the reverence of the people, assert that this senseless commotion is life, and that there is no other,—go away after being jostled at its doors. Such a man, who has never beheld assemblies of men, on seeing a crowding, lively, noisy throng at the entrance, and having decided that this is the assembly itself, after having been elbowed at the door, goes home with aching ribs and under the full conviction that he has been in the assembly.

The whole of men's complicated, seething activity, with their trafficking, their wars, their roads of communication, their science, and their arts, is, for the most part, only the thronging of the unintelligent crowd about the doors of life.—“*Life*,” p. 63.

HUMAN LIFE A UNITY

[The awakening of the rational consciousness, after the false doctrine of the animal existence, seems to rend a man's life in twain.]

A man, when he has crooked two fingers, and is rolling a little ball between them, knows that there is but one ball, but he feels as though there were two. Something of the same sort occurs with the man who has acquired a false idea of life.—“*Life*,” p. 77.

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AWAKENING TO REAL LIFE

[Despair is felt by men of the world at the first symptoms of awakening to the real life of man.]

With the people of our world who enter into true life, something of the same sort happens as would take place with a maiden from whom the nature of woman had been concealed. On feeling the symptoms of pregnancy, such a maiden would take a condition which summons her to the obligations and duties of a mother for an unhealthy and unnatural condition, and be driven to despair.—“*Life*,” p. 79.

BIRTH OF THE TRUE LIFE

[Rational sense, imperceptibly springing up in a man, grows to such a point that life in his own personality becomes impossible, and he begins to be born into the true life of mankind.]

The child is born not because it desires to be born, because it is better for it to be born, and because it knows that it is good to be born, but because it is ready, and can no longer continue its previous existence; it must yield itself to a new life, not so much because the new life calls it, as because the possibility of the former existence has been annihilated.—“*Life*,” p. 83.

CALL TO THE NEW LIFE

[Love and pleasure tempt the awakened man to postpone the new life, though he knows his present position to be a state of death.]

Yesterday's temptation seemed like the feeling when one awakes from deep sleep, and, without feeling

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sleepy, wants to lie comfortably in bed a little longer, yet knows that it is time to rise and commence the glad and important work that awaits one.—*Resurrection*, p. 365.

ENTRANCE INTO LIFE

[Renunciation of animal happiness is the law of man's life, accomplished either freely by submission to rational consciousness, or violently at the fleshly animal death.]

Entrance into life, and the life of man, is similar to that which takes place with the horse, whom his master leads forth from the stable and harnesses. It seems to the horse, on emerging from the stable and beholding the light, and scenting liberty, that in that liberty is life, but he is harnessed and driven off. He feels a weight behind him, and if he thinks that his life consists in running at liberty, he begins to kick, falls down, and sometimes kills himself. But if he does not kick, he has but two alternatives left to him; either he will go his way and drag his load, and discover that the burden is not heavy, and trotting not a torment, but a joy, or else he will kick himself free, and then his master will lead him to the tread-mill, and will fasten him by his halter, the wheel will begin to turn beneath him, and he will walk in the dark, in one place, suffering, but his strength will not be wasted; he will perform his unwilling labour, and the law will be fulfilled in him. The only difference will lie in this, that the first work will be joyful, but the second compulsory and painful.—*"Life,"* p. 128.

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LIFE'S MEANING

[*All life is rational activity manifested externally ; each of us conscious of self, of the universal aim, and joyously striving towards it.*]

Each of us is . . . a flying stone, which knows whither it is flying, and knows also that in itself it is nothing—a mere stone, and that its significance is in this flight alone.—*The Meaning of Life*, p. 31.

RENUNCIATION OF PERSONAL LIFE

[*If we see around us men with unawakened consciousness, who consider that their life lies in the happiness of themselves as individuals, this does not prove that man is incapable of living a rational life.*]

The renunciation of personal happiness and life is for a rational being as natural a property of his life as flying on its wings, instead of running on its feet, is for a bird. If the feathered fowl runs on its legs, it does not prove that it is not its nature to fly.—“*Life*,” p. 79.

THE INSTRUMENT OF LIFE

[*Animal personality, when subjected to rational consciousness, is no obstacle to, but the means of, happiness, and the instrument of true life.*]

Animal existence is, for man, the spade given to a rational being in order that he may dig with it, and, as he digs, dull and sharpen it and wear it out, but not to be polished up and laid away. . . . He who will save the spade which he has for the preparation of his

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food, to sustain his life—he, having saved his spade, shall lose his food and his life.—“*Life*,” p. 130.

HAPPINESS BY SERVICE

[It is when men as parasites live on others, or as pleasure-seekers ruin others, that they return despairing answers to the questions of life.]

Look at the birds ; they live but to fly, to pick up their food, to build their nests, and when I see them doing this their gladness rejoices me. The goat, the hare, the wolf live but to feed and multiply, and bring up their young ; and when I see them doing this, I am well convinced of their happiness, and that their life is a reasonable one. What, then, should man do ? He also must gain his living like the animals, but with this difference, that he will perish if he attempt it alone ; he must labour, not for himself, but for all. And when he does so, I am firmly convinced he is happy, and his life is a reasonable one.—*Christ's Christianity*, p. 67.

SELF-PLEASING DESTROYS ALTRUISM

[Many men regard the unequal distribution of delights as an evil and wish to rectify it, yet without reducing the number of their own pleasures.]

People acting thus are like men who have entered a fruit garden before others, and who, while making haste to pluck all the fruit that comes to their hand, at the same time propose to organise a more equal distribution of the garden fruits between themselves and the later comers—still going on all the time hastily gathering all fruit within their reach.—*The Morals of Diet*, p. 19.

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ALTRUISM *v.* EGOISM

[*The awakened man knows that he is not capable of independent welfare, and strives to fulfil the will of God.*]

For a man to serve his separate personality is as unreasonable as it would be for a workman to serve the tool with which he works, to spare his spade or his scythe instead of spending it in the work which is set him.—*The Christian Teaching*, p. 51.

MAN CONTROLS HIS OWN FUTURE

[*When will the Kingdom of God come?*]

The answer is like that of the wise man who, when asked whether it was far to the town, answered, "Walk!"


How can we tell whether it is far to the goal which humanity is approaching, when we do not know how men are going towards it, while it depends on them whether they go or do not go, stand still, slacken their pace, or hasten it?—*The Kingdom of God is Within You*, p. 398.



COMPROMISE A GREAT SIN

[*Concession, or compromise in theory, is a great sin; because a man cannot at once reach, he ought not on that account to abandon, the ideal, but be ever approximating towards moral perfection.*]

It is always said, when a man has not attained that after which he has been striving, when he has not drawn a straight line, precisely the shortest between

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two points, or even when he has drawn quite a crooked and broken line instead of a straight one, thus: , it is said that he is compromising. . . .

A sincere, truly-living man can never walk otherwise than thus: ; may he only not walk thus . . . .

If I, knowing that a straight line is a mathematical conception, try to draw one, I shall attain an approximation to a straight line; but if, seeing that it is impossible to draw a perfectly straight line, I decide that I may deviate from the ideal of the straight line, then I stray away, God knows where. . . .

Man wishes to draw a straight line, but his hand trembles, and the line becomes crooked. But if a man were to say to himself, "Well, I cannot succeed with a straight line, so I will not attempt it, but will just draw where my hand leads me," then the result would be very dreadful if, in one's imagination, at least, a straight line be not the shortest distance between two points.—*Letters on the Personal Christian Life.*

DOING THE MEANS OF KNOWING

[*There is a will that rules the universe : to do what that will requires of us, of me, is the only way to know what that may be.*]

If a naked, hungry beggar be taken from the cross-roads into an enclosed space in a splendid establishment, to be well clothed and fed and made to work a handle up and down, it is evident that the beggar before seeking to know why he has been taken, why he must work the handle, whether the arrangements of the establishment are reasonable or not, must first

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do as he is directed. If he do so he will find that the handle works a pump, the pump draws up water, and the water flows into numerous channels for watering the earth. He will then be taken from the well and set to other work ; he will gather fruits and enter into the joy of his lord. As he passes from less to more important labours, he will understand better and better the arrangements of the whole establishment ; and he will take his share in them without once stopping to ask why he is there, nor will he ever think of reproaching the lord of that place.

And thus it is with those that do the will of their master ; no reproaches come from simple and ignorant working-men, from those whom we look upon as brutes. But we, the while, wise men that we are, devour the goods of the master, and do nothing of that which he wills us to do ; but, instead, seat ourselves in a circle to argue why we should move the handle, for that seems to us stupid. And when we have thought it all out, what is our conclusion ? Why, that the master is stupid, or that there is none, while we ourselves are wise ; only we feel that we are fit for nothing, and that we must somehow or other get rid of ourselves.—*Christ's Christianity*, p. 68.

EACH MUST DO HIS OWN WORK

[*The Master has given each separately a certain piece of work, which we must do without stopping, thinking of consequences, or comparing with others.*]

It is not a difficult work for several men together to thresh corn with sticks ; but to get on without breaking down (not to hinder others, to say nothing

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of doing our own work), we must only remember our own turn to beat. The moment we think of the others or look at them we are confused.—*The Meaning of Life*, p. 33.

FREEDOM OF CHOICE

[*If man is not free to recognise certain kinds of truth his freedom manifests itself in regard to certain other truths.*]

Every man during his life finds himself in regard to truth in the position of a man walking in the darkness with light thrown before him by the lantern he carries. He does not see what is not yet lighted up by the lantern; he does not see what he has passed which is hidden in the darkness; but at every stage of his journey he sees what is lighted up by the lantern, and he can always choose one side or the other of the road.—*The Kingdom of God is Within You*, p. 505.

LAW OF REASON A NECESSITY

[*The laws which control matter and his animal personality will afford a man no guidance as to how he is to proceed with the bit of bread which is in his hands: whether he is to give it to his wife, to a stranger, to a dog, or to eat it himself; to defend this bit of bread, or to give it to the person who shall ask him for it.*]

However well the tree may have studied all those chemical and physical phenomena which take place in it, it can by no means, from these observations and from this knowledge, deduce for itself the necessity of

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collecting sap and of distributing it for the growth of the bole, the leaf, the flower, and the fruit.—“*Life*,” p. 96.

REASON AN INSUFFICIENT RESTRAINT

[*The present position of the nations seems to point to the impotency of human reason, a thought that is more horrible than even war's abominations.*]

That which alone distinguishes man from the animal—that which constitutes his merit—his reason, is found to be an unnecessary, and not only a useless, but a pernicious addition, which simply impedes action, like a bridle fallen from a horse's head and entangled in his legs and only irritating him.—*Bethink Yourselves*, p. 9.

REASON CANNOT DISCERN THE ULTIMATE END OF THINGS

[*The words “chance” and “genius” are employed to describe phenomena of which we do not know the cause, and forces which produce actions disproportionate to ordinary human qualities; but we shall not need them if we rid ourselves of the idea of the proximate and visible object, the end of things, and recognise that the ultimate end is wholly unattainable to us.*]

To the flock of sheep, the sheep which is driven off every evening by the shepherd to a separate pen, and given extra food, and becomes twice as fat as the others, must seem to be a genius. The very fact

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that every evening this particular sheep, instead of going to the common fold, has a special pen and extra food, and that this sheep, this particular sheep, once fattened, is killed for mutton, doubtless impresses the other sheep as a remarkable combination of genius with a whole series of extraordinary chances.

But if the sheep will only stop thinking that everything that happens to them results solely for the attainment of their sheepish welfare; if they grant that the events happening to them may have objects which they cannot comprehend, they will immediately perceive a unity and logic in what happened to the fattened sheep.—*War and Peace*, vol. iv. p. 255.

REASON NOT TO BE DISCARDED

[*It is a mistake to try to live by faith "as a peasant believes," without the exercise of reason in regard to dogma.*]

. . . . Something like a man who, riding on a motor car, and not knowing the road, or simply tired of moving fast, wishes to diminish the pace, and so begins to stick branches in the wheels. He has stuck in one branch; the wheel has caught it, but the motor still advances, only slightly checked. He now inserts the thin end of another branch, and the pace is lessened; but soon the branch will be drawn in up to the thick end, and then the mechanism will be wrecked and ruined.—*Demands of Love and Reason*, p. 33.

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REASON THE HIGHEST GUIDE

[*To affirm that in matters of religion a man must not be guided by reason is very mischievous.*]

. . . . Equivalent to telling a man who has lost his way in dark catacombs that, in order to find his way out, he must extinguish his lamp and be guided, not by light, but by something else.—*Demands of Love and Reason*, p. 20.

REASON THE MEANS OF APPROACHING TRUTH

[*Reason is not yet perfected, but no truth can enter man's mind independently of his reason.*]

Reason is like the sieves attached to the threshing machines, so that one cannot get the grain otherwise than through the sieve. It may be that chaff has passed and still passes through the sieve, but there is no other way of getting the grain. And if we imagine that we can have pure grain without sifting, then we deceive ourselves, and fill ourselves with chaff instead of bread, as Churchmen do.—*Private Letter*.

FREEDOM OF WILL

[*If a man is not willing to recognise the amount of freedom of choice allowed him in life, he will be inevitably forced to carry it out.*]

A horse harnessed with others to a cart is not free to refrain from moving the cart. If he does not move forward the cart will knock him down, and go on

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dragging him with it whether he will or not. But the horse is free to drag the cart himself, or to be dragged with it. And so it is with man.—*The Kingdom of God is Within You*, p. 508.

FREEDOM AND NECESSITY

[*Darwinian theories cannot solve the old question as to how far man's consciousness of freedom can be reconciled with the law of necessity to which man is subject.*]

The naturalists and their disciples, who think they have solved the question, are like masons commissioned to stucco one side of the walls of a church, and who, in a fit of zeal, taking advantage of the absence of the overseer, should put a coat of plaster over the windows, the sacred pictures, the scaffolding, and the walls as yet uncemented, and should be delighted, from their plasterers' standpoint, at having made the whole so even and smooth.—*War and Peace*, vol. iv. p. 349.

LIBERTY AND NECESSITY

[*The proportion of liberty and necessity diminishes or increases according to the point of view from which the act is examined, but the two are always inversely related. The greater appears to be the necessity, the less will be the liberty, and vice versa.*]

A drowning man who clutches another and drags him down to death ; a starving mother who steals food that her child may have nourishment ; a soldier in the ranks, trained to respect discipline, who kills an

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unarmed man at the order of a superior, are all less guilty, that is, less free and more subject to the law of necessity, the more clearly we understand the conditions under which they acted; they are more guilty, that is, more free, the more firmly we believe that the man who dragged the other down was not drowning, that the mother was not starving, and that the soldier was not in the ranks.—*Power and Liberty*, p. 97.

MOMENTS OF SUPREME DANGER

[*As when Napoleon, at the battle of Borodino, found that the Russians were charging his left flank.*]

Just as in a dream, when a man imagines that a murderer is attacking him, and the man in his dream brandishes his arms and strikes his assailant with that tremendous force which he knows must annihilate him, and then feels that his arm falls weak and limp as a rag, and the horror of inevitable destruction, because he is helpless, seizes him.—*War and Peace*, vol. iii. p. 263.

ANGER PREVENTING SPEECH

[*Anger, by its very excess, prevents speech.*]

I resembled a bottle turned upside down, from which the liquid cannot escape, owing to the bottle being too full.—*The Kreutzer Sonata*, p. 112.

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VEGETARIANISM THE FIRST STEP IN MORALS

*[Abstinence from the killing and eating of animals
will prove that men are serious in their desire to
lead the good life.]*

Those could not but rejoice who, wishing to reach the top of a house, and having in a disorderly and useless way attempted to climb its walls from different sides, should at last assemble before the first step of the stairway, and, crowding upon it, know that there is no other way to mount than by this first step of the stair.—*The Morals of Diet*, p. 48.

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